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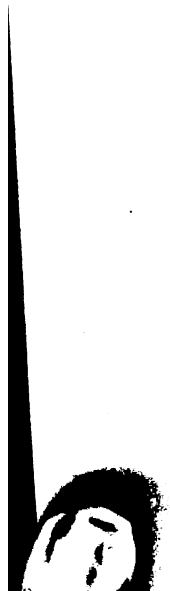

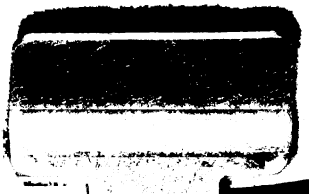

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THE INDIAN MASON. See Page 109.

MYSTIC TIE.

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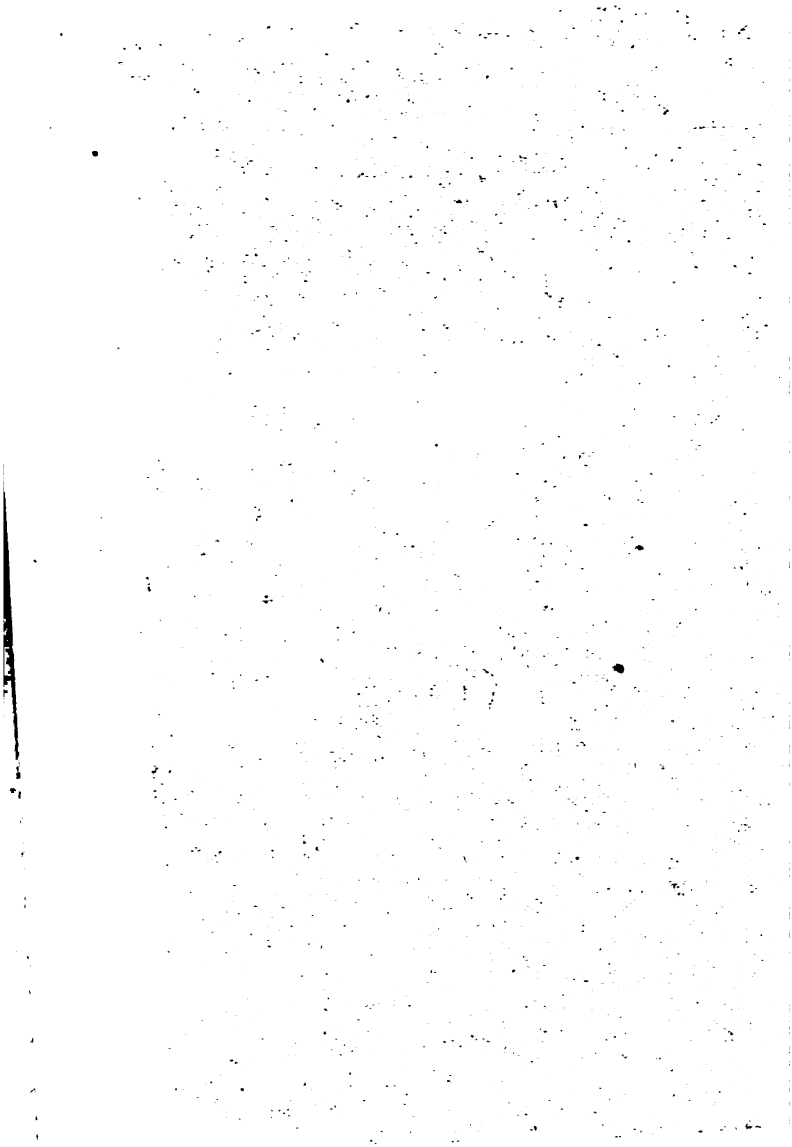

THE

MYSTIC TIE;

OR,

FACTS AND OPINIONS,

ILLUSTRATIVE OF

THE CHARACTER AND TENDENCY OF FREEMASONRY.

BY ALBERT G. MACKEY, M. D.,

AUTHOR OF "LEXICON OF FREEMASONRY," "TEXT BOOK OF MASONIC JURISPRUDENCE," BOOK OF THE CHAPTER," ETC.

"Quoniam res humanæ fragiles caducæque sunt semper aliqui acquirendi sunt quos diligamus, et a quibus diligamur. Caritate enim benevolentiaque sublata, omnis est a vita sublata juncunditas."—CIC. Dialog. de Amicit.

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THE

MYSTIC TIE:

FACTS AND OPINIONS

most unsuccessful that ever attempted an organization in our country—is now, I trust, forever dead. But there are many good and well-meaning men and women, who, having been tainted or deceived by various pernicious publications, still entertain the most ungenerous and prejudiced opinions of the Masonic Order. In friendly controversy with such persons, laboring, as they do, under mistaken views, my brethren may find some assistance from the pages which I have here contributed, as my mite, towards the advancement of that institution, to which my attachment has increased with my knowledge of its principles.

A portion of this work is compilation: yet, for that compilation, labor has been required in research, and discrimination in selection. How profitably that labor has been exerted, or how wisely that discrimination has been exercised, it is not for me to determine.

To contemporary writers, I must be contented with here making a general acknowledgment; but I cannot omit to particularize my indebtedness to the profound works of Dr. Oliver, and to the invaluable magazine of my friend and brother, C. W. Moore, of Boston.

I place this book in the hands of the fraternity, with all the confident hope of indulgence, to which former kindness has given birth.

ALBERT G. MACKEY.

Charleston, Dec. 28th, 1848.

ADVERTISEMENT

TO THE SECOND EDITION.

MY publishers having suggested to me the expediency of preparing a second edition of the "Mystic Tie," I have, perhaps with too much temerity, complied with their request. In doing so, I have sought to improve the work by an entire alteration of its arrangment, and by the addition of several new articles, as well as many explanatory notes. For the first of the three books into which it is divided, alone can I claim the merit of originality—the second and third are simply compilations. But compilation is itself often laborious, and always requires the exercise of some judgment. But, while I shall ever seek to deserve the favorable opinion of my readers, I confess that I am here more anxious for the good that this defense of Masonry may accomplish, in removing prejudice against the institution, than for any reputation that may accrue from the composition of the work. It is with these views only that I am induced once more to present it to the public.

ALBERT G. MACKEY. M. D.

Charleston, S. C., Feb. 1, 1856.

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Book the First.

THE THEORY.

"In the present state of Freemasonry, dispersed as it is over the whole face of the habitable globe, and distinguished by an anxious inquiry, whether its reputed origin be well founded, and whether its philosophy and the evidences on which its claims to public notice are entitled to the implicit credence of mankind; it is the duty of every Brother, so far as his influence may extend, to furnish the means of satisfying this ardent curiosity."

Oliver, Introduction to the Landmarks.

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THE MYSTIC TIE.

I.

WHAT IS FREEMASONRY?

THE definitions which have been given of Freemasonry are almost as various as the writers who have furnished them. They all, however, concur in representing it as an institution whose objects and tendencies are charitable and moral—social and scientific.

Among these definitions, one of the most comprehensive is that to be found in the English lectures: "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols."

This definition has been extended by Dr. Hemming, who revised the English lectures, in the following language:

"Masonry, according to the general acceptation of the term, is founded on the general principles of geometry, and directed to the convenience and enlightenment of the world. But embracing a wider range, and having a more extensive object in view, viz., the cultivation and improvement of the human mind, it assumes the form of a noble science; and availing itself of the terms in geometrical calculations, it inculcates the principles of the purest morality, by lessons which are, for the most part, clothed in allegory and illustrated by symbols."

Freemasonry, then, most prominently presents itself to our view as a science of symbolism. In the teachings of the ancient priesthood, primarily of the East, and then of Egypt, this science was first developed. Among them it was organized into a beautiful and impressive system, in which the most profound lessons of divine truth were

taught in images of poetical form. It was thus that the ancient philosophers communicated all their instructions to their disciples.

"It is difficult," says Brother Rockwell, "for the unreflecting to appreciate the use of symbolism. To us, whose cursive method of graphic communication seems not to be the result of long-continued and repeated stages of improvement, the hieroglyphic writing of the ancient Egyptians appears to be the fantastic sport of ingenious inventors, tasking their utmost skill for artistic concealment or ludicrous perversion. In the days of Pharaonic glory, however, this was as necessary a part of the education of the prince, the priest, and the scholar, as any of the varied branches of modern science that now engage our philosophers, or occupy the time of our schools."[1]

This system or science of symbolism, adopted by the ancient peoples to convey lessons of worldly wisdom as well as of religious knowledge—a system in which material things were referred to an intellectual sense—and in which truth was not so much veiled as it was developed in tropes and figures—lost, as it is, to all the rest of the world, has been preserved and perpetuated in Freemasonry alone.

Hence then, the rites and ceremonies of Masonry—its secret modes of initiation—its traditions and legends—its jewels and emblems, are not unmeaning compositions, arbitrarily adopted to suit the taste or fancy of their inventors, but are the means judiciously and wisely intended, by a method which has the sanction, and is recommended by the experience of the remotest antiquity, to communicate the light and knowledge of divine truth.

And this divine truth consists not in erratic speculations on questions of polemic theology—not in the inculcation of sectarian and contracted views of religious faith—but in the inquiry into the true nature of God and the human soul. These are the inspiring and elevating topics which it is the design of Masonry to discuss—these are the doctrines which it seeks to investigate. When, then, we are asked, "What is Freemasonry?" we answer, in the first place, that it is a science which

[1] Freemasonry, an Agent in the Civilization of Man: a discourse by W. S. Rockwell, delivered at Macon, Geo., in 1851, p. 15.

engages us in the search after divine truth, and which, if rightly understood, enables us to assist that search by a knowledge of what was done in the same great labor by the symbolism of the ancient sages.

Freemasonry is, then, also a religious institution. The very science which it inculcates is in itself the science of religion. Not a religion of forms and creeds,[2] but a universal religion, whose theology embraces the important dogmas of a Supreme Creator, and of a future existence, and which, leaving formulas of faith untouched, strives only to inspire its disciples with a reverence for the Deity, and an implicit trust in his superintending providence, both here and hereafter. These dogmas it illustrates and enforces in its own peculiar method of symbolism; and, hence, the religion of Freemasonry is its science, and its science is its religion.

But Freemasonry is also a social institution. The powerful instinct of association, which seems to have been implanted in the human breast for the best and wisest of purposes, namely, that the imbecility of the individual might be compensated by the strength of the community, is here exhibited in its purest and least selfish form. Without altogether abandoning those artificial distinctions of rank and social position, which the good order and well-being of society require at all times to be observed,[3] the Mason meets his brother Mason in the lodge upon one common level of brotherhood and equality. There virtue and talent alone can claim or receive pre-eminence; for "all preferment among Masons is grounded," as we are told by our fundamental law, "upon real worth and personal merit only." There friendship is cemented by a mystic bond, and strifes, and envies, and jealousies are discarded, while the only contention that exists is that noble emulation of who can best work and best agree. And this "mystic bond" is not local nor confined in its

[2] "Though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."—*Old Charges.*

[3] The Old Charges explicitly lay down this principle: "Though all Masons are as brethren upon the same level; yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.—*Old Charges*, vi. 3.

influence to any narrow limits, but extending from east to west, and from north to south, unites the whole fraternity of the world with its chain of love, so that it has been well said, that "in every nation a Mason may find a friend, and in every climate a brother."

And thus, within these fraternal associations, spreading over the whole face of the globe, and existing in all the great national confederacies of the world—in the most despotic monarchies as well as the most liberal republics are to be found men of all political parties, and of every religious faith, bound together for one common purpose, speaking one universal language, and referring to one identical origin; while the laws by which they are governed are maintained, not by coercive penalties, but by the mild sanctions of brotherly love. And when "wars and rumors of wars" are desolating the nations of the earth, in their happy retreats of peace and concord, the brethren of the mystic tie assemble to meditate on the sublime truths of religious science, and to promote those virtues, whose fruits are friendship, morality, and brotherly love. And, hence, looking to this great fraternal object of the masonic institution, the illustrious Washington has declared, after a personal experience of many years, that its benevolent purpose is to enlarge the sphere of human happiness.

But Freemasonry, incidental to its social and religious character, is also a charitable institution; for its code has emphatically declared, that "to afford succor to the distressed, to divide our bread with the needy, and to put the misguided traveler in the way, are duties of the craft suitable to its dignity and expressive of its usefulness." This virtue of charity, although incidental to its great design, as I have already observed, which is the search after truth, is yet so interwoven with the whole system, and so necessary and legitimate a corollary from all its principles, that in its practical, as well as its theoretical form, it presents itself to our view, from whatever point we may examine the general aspect of the institution. And that charity, too, is exhibited not alone in its least imposing feature of eleemosynary aid—though we give most liberally to the destitute brother, his widow, and his orphans—but in that nobler characteristic of mutual forbearance, of long-suffering, of kindness of spirit, that mer-

cifulness of judgment, that ready forgiveness of a which has won for that virtue the apostolic eul it is greater than either faith or hope.

This, then, is Freemasonry. These are the pri which it inculcates, and which constitute the very es of its system; and if they are not implicitly observed and practised by all its disciples, the fault is not in it, but in them, and is to be attributed to that infirmity of person and weakness of will, which are inherent in our nature, and which impel every one of us so often and so truly to exclaim—

"I approve the right, and yet the wrong pursue."

II.

DEFINITIONS OF FREEMASONRY.

As a further reply to the question which has been the subject of discussion in the preceding article, the views of other writers, advanced in the form of definitions of our Order, may be added. They will show the concurrent opinions of distinguished writers as to the excellence and usefuness of the institution.

Hutchinson, who was one of the earliest philosophical writers on Freemasonry, defines it to be at once a religious and civil society, and declares that the corner-stone on which its foundations are placed, is "the knowledge of the God of nature, and that acceptable service wherewith he is well pleased."

Calcott, another early writer, defines a Mason to be "one who, by gradual advances in the sublime truths, and various arts and sciences which the principles and precepts of Freemasonry tend to inculcate and establish, is raised by regular courses to such a degree of perfection, as to be replete with happiness to himself, and extensively beneficial to others."

The amiable and unfortunate Dr. Dodd has beautifully described Freemasonry as "an institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory it is, to have the immovable support of those two mighty pillars, science and morality."

"The Masonic system," says Stephen Jones, in 1796,

"exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions; to have faith and love in God and charity towards man, I consider as the objects of what is termed speculative Masonry."

Preston's definition of speculative Masonry has been so highly approved, as to have been adopted by common consent, as a part of the modern ritual. It is, that it is an institution so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator.

The Duke d'Antin, who was in 1740 the grand master of France, has thus defined Freemasonry:

"The whole world is only a republic, of which each nation is a family, and every individual a child. The sublime art of Masonry, without interfering with the various duties which the diversities of condition demand, tends to create a new people, who, being composed of several nations, are all in some way cemented by the bond of science, morality, and virtue."

But one of the best definitions is to be found in the 1st article of the Constitution, promulgated in 1849 by the Grand Orient of France:

"Freemasonry is an institution essentially philanthropic, philosophic, and progressive, which has for its basis the existence of God and the immortality of the soul. It has for its object the exercise of benevolence, the study of universal morality, and the practice of all the virtues."

The Rev. Daniel Turner, in 1787, defined Freemasonry to be a mystic science, wherein, under apt figures, select numbers and choice emblems, solemn and important truths, naturally tending to improve the understanding, to mend the heart, and to bind us more closely to one another, are most expressly maintained."

But none of these definitions appears to me to convey with sufficient emphasis the idea of the scientific and philosophical design of Freemasonry. Looking, then, to this view more than either its moral, charitable, or, least

of all, its social tendencies, I should be disposed to define Freemasonry to be a science of symbols, in which, by their proper study, a search is instituted after truth—that truth consisting in the knowledge of the divine and human nature, of God and the human soul.

III.

THE MORAL DESIGN OF THE MASONIC DEGREES.

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine.—*Ancient Charges, ch.* 1.

Freemasonry, as I have already said, has been defined to be a beautiful system of morality, veiled in allegory, and illustrated by symbols. It is this which at once constitutes its excellence as a code of ethics, and its beauty as a system of instruction. It is, in fact, one vast apologue, whose object, like that of the fanciful fables of that Eastern land whence it sprung, is to inculcate virtue, by the attractive form of emblematic devices. Hence, there is no ceremony of our institution—not even the minutest, and apparently, the most trifling, that is not clothed with some symbolic signification, and that does not in its very use, teach the skillful Mason the practice of some moral precept. The lights that are placed in our lodge, while they serve to disperse the physical darkness, are intended also to shed the rays of intellectual illumination—the distinctive vestments with which we are clothed, and the appropriate jewels which distinguish our officers—have each their emblematic meaning; and the very tools which were used by our operative ancestors, have been diverted from their original intention, and served in the speculative order to convey important lessons of morality.

The system of allegorical instruction is not, however, confined to these minor points. It is extended throughout the whole construction of the Masonic fabric, which, like a vast mansion, divided into many apartments, contains, in each degree of which it is composed, a distinct and separate inculcation of some virtuous principle, the practice of which is indoctrinated by our peculiar system of symbols and allegory. The character of this system of

instruction will be better understood by a detailed view of the organization of the three primitive degrees,[4] although to test its truth, or fully to comprehend its beauty, each inquirer must enter for himself upon the search.

Freemasonry, as it now exists, is believed, from our traditional information, to have arisen at the building of King Solomon's Temple, and was at first exclusively confined to the operative architects and masons, who were engaged in the construction of that glorious edifice. Hence, the degrees of Entered Apprentice, Fellow-Craft, and Master Mason, allude to the division into those classes, which at that time existed among the workmen at Jerusalem. Other events, which afterwards transpired, but of which I cannot here write, gave rise to other degrees, to which, however, I shall but briefly advert, directing the attention more particularly to those primitive ones, which have always been considered as constituting Ancient Craft Masonry.

The degree of Entered Apprentice, is the first in which the aspirant for masonic knowledge is initiated, and hence it is said to be emblematical of the early period of life, commencing with birth, and terminating with the approach of puberty.[5] This allegory, by all the ceremonies, symbols, and instructions of the degree, is conveyed to the candidate with a beautiful consistency. The blind ignorance and helplessness and destitution of infancy, are impressively portrayed. The first lessons of faith in God, of hope for immortality, and charity to all mankind, are emblematically inculcated. The necessities and advantages of a virtuous education are pointed out; the practice of those cardinal virtues, Temperance, Fortitude, Prudence, and Justice, are recommended; and the obligations of willingness, (which in our antiquated language was called freedom) of fervency, and zeal, in the discharge of all our duties, are recounted to the candidate. Nor are

[4] I do not extend these illustrations further than these primitive degrees, not because the higher degrees will not admit of them, but because I desire that every thing contained in this work shall be applicable to the general system, and be comprehended by every Master Mason.

[5] This reference of the three degrees of Ancient Craft Masonry to the three principal stages of human life, is a symbolism common to all the masonic rites, and is preserved in every country. It constitutes, therefore, an essential part of the masonic system.

those lessons, well befitting the period of youth, taught alone in what the old Greek called "winged words," which, passing with rapid flight, after a time, leave no trace of their visit in the memory. But each precept is accompanied with some allegorical ceremony, or some symbolical allusion, which irrevocably impresses it upon the heart, and seems, on all future occasions, to enable a single sign, or word, or brief allusion, to remind the Mason of his duties.

In the second degree, as a Fellow-Craft, the candidate is made to represent the period of manhood. Here it is supposed that the virtuous principles, inculcated in the first degree, or period of youth are to receive the reward to which their practice is entitled. The corn of nourishment, the wine of refreshment, and the oil of joy, are here bestowed upon him, who has been faithful in his labor, and diligent in the discharge of his duties. He is admonished that unity is strength, that peace is happiness, and that plenty must crown the labors of industry. He is reminded by peculiar rites, that the institution into which he has been received, was established in the strength of Jehovah, and depends on his support alone, for its future prosperity.

But the Fellow-Craft, in his representation of the stage of manhood, is taught to extend the principles of education, which were instilled in the first degree, to the acquisition of useful knowledge. Wisdom, which "cannot be valued with the gold of Ophir, and whose price is above rubies," is here pursued with unremitting attention. The human senses, those avenues to all human intelligence, and the liberal arts and sciences, by the pursuit of which man elevates his condition, and enlarges his mind, are made the subjects of impressive and interesting contemplation, as leading the grateful recipient of these truths, to that humble reverence and fervid adoration of God which forms a striking portion of the ritual of this degree.

The third, or Master's degree, is emblematic of old age, with its trials, its sufferings, and its final termination. Youth has long since passed away—manhood has fallen into the sere and yellow leaf; but the virtuous principles inculcated in the one, and the useful knowledge acquired in the other, are now to exercise their

legitimate province, in sustaining integrity and truth The lessons inculcated in this degree, are so unutterably beyond what any mere description can convey, and so far surpass anything that the candidate has as yet received, that the attribute of "sublime" has been, by unanimous consent, conferred upon it.

While its precepts, and ceremonies, dilate upon all those moral qualities, which should distinguish the aged being, "whose days are dwindled to the latest span;" as, for instance, that pure heart, which is the most acceptable sacrifice to the Deity—that silence and circumspection which should distinguish age from youth, and that well-grounded hope, which can arise only from the consciousness of rectitude; it tells us also of the rapid progress of human life, which, like the passing sands of an hour-glass, is fast drawing to a close—of time, which is but the introduction to eternity, and of that All-seeing Eye, from whose searching glance no thought is hidden. And thus, by these mournful contemplations, are we gently led to the last hour of humanity, when the soul is delivered to the bitter pangs of death—when the dust returns to the earth as it was, and the spirit unto God who gave it.

If the first and second degrees admonish the Mason how to live, the last gives a still more important lesson, and teaches him how to die.

Thus it is that, in its first inception, Freemasonry becomes a science of morality, and teaches, by its very division into various distinctive grades, lessons of wisdom and piety. But, if we penetrate still further into its mysterious recesses, we shall find the same moral and religious character pervading its whole organization—each step we take, will discover to our delighted view, some visible picture delineated on its tracing-board, which shadows forth to the eye, and inculcates to the heart, the purest doctrines of virtue. The rude implements of building, which, in the hands of the profane, are devoted to the base uses of an operative art, are revealed to the initiated as precious jewels, glittering with a brightness borrowed from the lamp of Eternal Wisdom, and lighting the worthy adept in the way to truth.

Hence Masonry has properly been called a science of

morality. Its morality consisting in the precepts which it inculcates, and the practice it demands, from its followers; and its science, in the process by which these precepts are taught, and this practice maintained.

The doctrine which I have here endeavored to establish, of the moral tendency of Freemasonry, is confirmed by the concurrent opinions of all other writers; and, indeed, will be found to be abundantly corroborated by the testimonies of the most distinguished Masons, inserted in the present work. It may, however, be deemed expedient to adduce, before concluding this article, a few authorities, in support of the statement which has been advanced.

The Rev. Brother Inwood, in one of his masonic sermons, has said:

"Masonry has no principle but what still more ornaments the purest mind; nor any appendage, but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry, the rich may add abundantly to the fund of their internal inheritance; the wise may increase their knowledge of the nature of God, in all his best perfections, and thereby, daily grow still more wise unto eternal salvation; the pure in heart, may be always advancing in the Divine likeness; and they who walk in the path of the just, with zeal and activity, will find it as the shining light, which shineth more and more unto the perfect day."

The Rev. Dr. Harris, speaking of the moral lessons of Freemasonry, says:

"In our Lodges they are illustrated by the most engaging examples, and enforced by the most pathetic lectures; while the signet of heavenly truth stamps them on every yielding, receptive heart, in characters indelible. This solemn declaration I make in the fear of God, as well as love of the Brethren."[6]

The Rev. Mr. Hutchinson describes the moral design of the institution in the following language:

"It instructs us in our duty to our neighbor; teaches us not to injure him in any of his connections, and in all our dealings with him to act with justice and impartiality. It discourages defamation; it bids us not to circulate

[6] Harris's Discourses, p. 113 (U. M. L., vol. iv., book 2, p. 43).

any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts; not to deceive him who relieth upon us, to be above the manners of dissimulation; to let the words of mouths express the thoughts of our hearts, and whatsoever we promise religiously to perform."[7]

"One thing is clear," says another reverend writer,[8] "that every sign and symbol which we use, offers a lecture to the thoughtful mind, reminding us of our mortality and how to conduct ourselves during it; and of our immortality, and how to strive so as to pass through the 'tomb of transgression,' and the 'valley of the shadow of death,' unto it. And thus we teach—and so our craft,

> '————————exempt from public haunts,
> Finds tongues in trees. books in the running brooks,
> Sermons in stones, and good in every thing.'"

And so in one of his earlier works, Dr. Oliver has observed that "each individual ceremony, how insignificant soever it may appear when standing alone, is still a star which sheds its lustre on religion, and the whole united system is a bright and burning constellation, which blazes amidst the darkness with unfading splendor, and proclaims with the voice of angels, 'Glory to God, peace on earth, good will towards men.'"[9]

The Rev. Henry Grylls,[10] in referring the origin of our Order to Solomon's Temple, thus dilates upon the union of science and morality among the craftsmen engaged in the erection of that edifice—a union that has descended to their speculative successors:

"If we trace our Order by the science which gave it birth, without recurring to the creation, as has been done; or to the chief subject of creation, man, we shall find it of great antiquity; but without contending for a higher origin, we refer it with confidence to the building of Solomon's Temple. The general history of this me-

[7] Spirit of Masonry, p. 150 (U. M. L., vol. ii., book 2, p. 153).

[8] Freemasonry. A Sermon preached in the Parish Church of St. Martin, Lincoln, (Eng.) 31st August, 1843, by Rev. J. Osmond Dakeyne, M. A.

[9] Star in the East, ch. vi., p. 145 (U. M. L., vol. v., book 3, p. 69).

[10] In a Sermon, preached 16th April, 1844, in the Parish Church of Falmouth, Eng.

morable building, is well known; Consummate Wisdom delineated the plan, and the craftsman achieved the design of the Great Architect of the Universe. Under this knowledge, we cannot be surprised that science and morality went hand in hand. We are taught that the workmen were divided into classes, under competent directions; that the implements of operative Masonry were made symbols of moral duties; and from the nature and interpretation of those symbols, handed by tradition down to us, we learn, that the purport of them was to form good men; to inspire a love of fidelity, truth, and justice; to promote friendship and social manners; to associate men under the banners of voluntary order and virtue. It is from this high origin that we derive our existence as a society; from this source we draw our line, our rule, and our compass; it is from hence, that we adopt the measure of space used as such by the operative Mason, and apply it to ourselves as a measure of time, giving us an orderly routine of duties."

And with this extract I may appropriately, and, I trust, safely conclude the argument, in favor of the moral design of the degrees of Freemasonry.

IV.

THE TENETS OF FREEMASONRY.

"The Essenes taught that the best temper for man consisted in three affections: love of God; love of the Truth; and love of Man; and that the best employments of man corresponded to these, viz.: contemplation and healing the bodies and souls of men."

Harriet Martineau's Eastern Life, p. 399.

At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed, that the great tenets of the Order are, BROTHERLY LOVE, RELIEF, and TRUTH. These virtues are illustrated, and their practice recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infallibly to impress upon his mind, their absolute necessity in the constitution of a good Mason.

BROTHERLY LOVE, might very well be supposed to be an ingredient in the organization of a society, so pe-

culiarly constituted as that of Freemasonry. But the brotherly love which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his brethren, according to the peculiar constitution of his own mind, or the extent of his own generous, or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted, and the very mode and manner of its practice, detailed in words, and illustrated by symbols, so as to give neither cause for error, nor apology for indifference.

Every Mason is acquainted with the Five Points of Fellowship; he knows their symbolic meaning; he can never forget the interesting incidents that accompanied their explanation; and, while he has this knowledge, and retains this remembrance, he can be at no loss to understand what are his duties, and what must be his conduct, in relation to the principle of Brotherly Love.

As these Five Points of Fellowship compose the very sum and substance of all that Masonry requires from her children, in their thoughts, feelings, and actions to each other, a brief recapitulation of these duties, will be one of the best defenses of the principles of the institution that could be offered, in reply to those, who contend that the obligations of a Mason conflict with "his duties as a man, a Christian, and a citizen."[11]

These five-fold duties of Brotherly Love are, then, thus detailed:

1. Cheerfully and liberally to stretch forth the hand of kindness to save a falling brother, and to relieve him in the hour of his necessity.

2. To persevere, in despite of weariness or sloth, in the active exercise of this kindness; to hasten with alacrity to the performance of our "reasonable service" of charity and love; and to turn not aside in our journey of affection, until we shall have accomplished all that a brother's wants may require.

3. When, trusting not to our own unaided efforts, we seek from God forgiveness for the past, strength for the present, and a promise for the future, to remember that our brother also needs the like forgiveness, strength,

[11] John Quincy Adams, Letters on the Masonic Institution, p. 53.

and promise, and join, in our devotions, his name with our own.

4. With unflinching fidelity to retain, within our own bosoms, the secret and confidential communications of trusting friendship, and thus to guard the honor of a brother with scrupulous care.

5. To support and sustain the character of a brother when unjustly reviled, as we would wish him to do to us; in his presence, kindly counseling him of his faults—in his absence, warmly defending his reputation.

Such is the practical application of this tenet of Brotherly Love, among the members of the society; not given, of course, in these words, but far more impressively, with the aid of symbols, and time, and place, and circumstance, to engrave it deeply and solemnly on the mind. But its teachings are extended still further, and not circumscribed in their influence to the fraternity. We are told in our lectures, that we are "to regard the whole human species as one family; the high and low, the rich and poor, who, as children of the same Parent, and inhabitants of the same planet, are to aid, support, and protect each other." The result of such a principle is, as the lectures continue to teach us, that "Masonry unites men of every country, sect, and opinion; and conciliates true friendship among those, who might otherwise have remained at a perpetual distance."

Brother Dunckerley, who was a distinguished Mason, in the middle and latter part of the last century, gives his testimony to this happy influence of Brotherly Love in the following language:

"By brotherly love we are to understand that generous principle of the soul which respects the human species as one family, created by an all-wise Being, and placed on this globe for the mutual assistance of each other. It is this attractive principle or power, that draws men together, and unites them in bodies politic, families, societies, and the various orders and denominations among men. But as most of these are partial, contracted, or confined to a particular country, religion, or opinion; our Order, on the contrary, is calculated to unite mankind as one family—high and low, rich and poor—one with another, to adore the same God, and to obey his law. All worthy members of this society are free to visit every lodge in

the world; and though he knows not the language of the country, yet, by a silent universal language of our own, he will gain admittance, and find that true friendship which flows from the brotherly love I am now describing."[12]

Relief constitutes the next tenet of our profession. On this subject I need not dilate, as an article, in a succeeding part of the volume, on the "Charities of Freemasonry," will sufficiently indicate the extent to which we practically carry the doctrine of relieving the distressed. Relief is, indeed, the necessary consequence of the former tenet; for the love of our brother will naturally lead us "to alleviate his misfortunes, to compassionate his misery, and to restore peace to his troubled mind." These acts are but the links of that "indissoluble chain of sincere affection," with which our Order professes to bind its members.

"It was a wholesome rule," says Brother Thomas Douglas, the late estimable Past Grand Master of Florida, "among the ancients of our Order, in all cases of severe illness in a brother's family, that a Master Mason should be present in the house, especially at night, to be always ready to give the necessary aid and assistance that the circumstances might require; and I am happy to find that an increased attention is now being paid in many quarters to this good old rule. 'In the solemn hours of affliction and distress, no individual can more appropriately, delicately, and confidentially perform those duties, than a warm-hearted, sympathizing brother of the mystic

[12] Lecture published in 1757, and published in Oliver's Golden Remains, vol. i., p. 144. The brotherly love of Freemasonry is, as an active principle of good, diametrically opposed to the asceticism of the monkish orders, where the folly of believing that our heavenly Father is pleased at the sight of self-inflicted suffering, is only surpassed by the sinfulness of burying every talent originally intended for the good of humanity. An anchorite and a Freemason are the antipodes of human character. See, on this subject, the legend of "Onuphrius in the Wilderness," quoted at length in an article on legends in the Dublin University Magazine, and which has been copied into Little's Living Age, vol. xxxvi., p. 379. The legend, which is well worth reading, teaches the necessity and duty of active brotherly love in opposition to ascetic life. Its closing lines are peculiarly appropriate to the character and design of Masonry.

"———for as many men as grieve
And wrong their brethren, e'en so many more
Give to each other pity, aid and strength,
And consolation. Man was made for man.

tie.' Waiting upon, and nightly watching the sick brethren of the lodge, and in case of distress, supplying the wants of the family of the sick or distressed brother, were among the ancient practices of the brethren of our Order, and should on no account be neglected in these later times "[13]

Truth is the last but the most sublime of the masonic tenets. Truth was personified by the ancients as a deity, and said to be the mother of virtue, while Democritus feigned that she lived at the bottom of a well, to intimate the difficulty with which she was to be found. Truth is still more profoundly symbolized in the science of Freemasonry. "Lux e tenebris," light out of darkness, or truth separated from error, is the motto of the Order, because it expresses the object of Freemasonry, and what the zealous Mason is seeking to attain. *Lux* or light was anciently adopted as one of the names of Freemasonry, because the doctrine of light or truth was regarded as the great object of the institution. Among the ancients the cube was considered as a symbol of truth, and the cube still continues to be the emblem of a masonic lodge. This search after truth, which, under the name of lux or logos—the light of the word—comprehends, in its most important allusion, the knowledge of the true God, constitutes the great labor of the Freemason. He demands it in the bright noon-day of his refreshment, but his probation does not yet entitle him to its possession; he seeks it in the grave of departed worth, but he is not yet prepared to receive it; and, still dissatisfied with all substitutes for its value, he at length descends into the bowels of the earth in his search after this so much-desired truth. He is taught that "all other things are mortal and transient, but truth alone is unchangeable and everlasting; the benefits received from it are subject to no variations or vicissitudes of time and fortune."

A French masonic writer has thus appositely shown the connection between Masonry and truth:

"Masonry, both in its essence and its principles, is everywhere one, although it has neither a common centre nor a general government; and it is not the least of its phenomena, that while it presents a unity of views and

[13] Address delivered before the Grand Lodge of Florida.

conformity of doctrines over the whole earth, neither these views nor these doctrines emanate from one head or from a board of directors. This isolated fact proves that truth forms its basis, for truth alone is unchangeable; and this, more especially, because a unity of principles always elsewhere disappears as soon as a sect or party ceases to be attached to a common centre of direction."[14]

Such are the tenets of a Mason's profession. Can an institution based on these exalted virtues be deemed worthless or puerile? They are the teachings of a noble doctrine, which, if carried out in their fullest extent, would result in the most beneficial consequences to man; "the social institutions and civilities of life would become more engaging; human frailty would have fewer opportunities of displaying itself; temptation would be circumscribed within narrow limits, and the world would be governed by Brotherly Love, Relief, and Truth, under the guidance of Virtue, Honor, and Mercy.[15] Such a consummation is most devoutly to be wished; that it has not been achieved is no fault of Freemasonry.

V.

THE CHARITIES OF FREEMASONRY.

"There is no institution whose laws more strongly enforce, or whose precepts more earnestly inculcate the virtue of charity, than that of Masonry. It is among the first lessons we are taught, when we pass the threshold of the mystic temple."—TANNEHILL.

Besides the ordinary relief, which is afforded whenever it is asked for, to distressed Masons, their widows, and orphans, "wheresoever dispersed over the face of the globe," other more permanent means, for the diffusion of benevolence, have been at various times organized by the masonic bodies of different countries. If the enemies of Masonry could succeed in accomplishing, what one of the most distinguished among them, Gov. Lincoln, of Massachusetts, acknowledged to be his sincere desire, "the dissolution and extinction of the institution," they would become the criminal means of drying many a rich fountain of charity, whose waters

[14] In the Almanach de la Maçonnerie Symbolique, published in 1829 in Belgium.

[15] Oliver's Landmarks, vol. i., p. 164 (U. M. L., vol. xi., p. 119).

have been the invigorating source of comfort and support to the poor, the widow, and the orphan.[16] It is with a feeling allied to bitterness, that one is compelled to look upon those vicious, or, at best, thoughtless persons, who would rashly kill the seed of that tree, productive of so much good to the friendless and forlorn; who would hurl to its foundations that noble structure, which, for ages, has been giving a shelter and a welcome to the distressed; and extinguish that bright light, whose sun-like beams have penetrated and warmed hearts long chilled by penury. And yet all this they would do, while they offer no substitute for the institution,[17] whose destruction would be most severely felt by those, to whom the "pitiless peltings of the world" have given so much need of every resource and help, in the darkness and desolation of their poverty. There is an unpardonable inhumanity in this unrelenting persecution of Freemasonry—a persecution which claims, for its defense, or its motive, not even the blindness of sectarian bigotry, nor the excitement of ambition, nor the inducements of interest, but which is born of, and supported by, the illiberality of ignorance and prejudice alone. It is not surprising, that every attempt at the organization of a persecution so unworthy, and so debasing in its motive principle, has utterly failed; for the common sense and universal instinct of man, will ever revolt at the attack upon virtue, simply and unblushingly, because it is virtue that is to be attacked. Aristides was ostracised by the Athenians only because he was a just man; but the general consent of posterity has condemned the ostracism, or viewed it really as the highest encomium on the Grecian magistrate.

[16] Even Stone, with all his virulent prejudices against the Order, speaks of its charities as having "sent forth their beneficence in countless streams and rivulets, carrying gladness and comfort to thousands of the destitute and afflicted.—*Letters on Masonry and Anti-masonry*, let. 15, p. 160.

[17] Thus in the great national (as it was absurdly called) Anti-masonic convention which met in Philadelphia in 1830, a resolution having been offered for the relief of Mrs. Morgan, the arch impostor, it was immediately voted down—one member pronouncing the resolution "quixotic," and another admitting that the "abduction and murder of Morgan was a providential circumstance" in favor of Anti-masonry, but declaring that the convention had nothing to do with his family.—*Proceedings of the Convention*, p. 86.

An English writer[18] has made the following catalogue of the objects of charity among Masons: "merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes in their journey through life; industrious men, who, from inevitable accidents and acts of Providence, have fallen into ruin; widows left survivors of their husbands, by whose labors they subsisted; orphans in tender years left naked to the world; and the aged, whose arms are embraced by time and thereby rendered unable to procure for themselves that sustenance they could accomplish in their youthful days." The catalogue is a melancholy one, but it is the object of Freemasonry, vituperated as it is, to relieve the wretched objects who compose it. Has that object been accomplished? Let the history of the Order, and the statistics of its benevolent establishments, founded and supported by the craft, in every country where Masonry exists, answer the question.

It would be far beyond the limits that this volume permits, to give only a brief synopsis of all the charitable institutions that have, even within a few years,[19] been established by the fraternity in various parts of the world; but a record of the names and objects of a few of the most prominent, will serve to prove that Masonry is eminently a charitable institution, not simply in her solemn precepts and her daily teachings, but in her active, practical, and weal-bestowing labors.

The Grand Lodge of England, at an early period, adopted measures for supplying the wants of destitute brethren. In the year 1724, during the Grand Mastership of the Duke of Richmond, the Earl of Dalkeith[20] proposed, "That in order to promote the charitable disposition of Freemasons, and to render it more extensively beneficial to the society, each Lodge should make a certain collection, according to its ability, to be put into a joint stock, and lodged in the hands of the Treasurer, at every Quarterly Communication, for the relief of distressed

[18] In the Sherborne Journal, quoted by Oliver.

[19] As early as the year 1440, we learn from the Charter of Cologne (if that document is to be considered authentic), that the Freemasons of Flanders erected and endowed hospitals, for the relief of the poor who were attacked with St. Anthony's fire.

[20] Subsequently the Duke of Buccleugh.

brethren, that should be recommended by the contributing Lodges to the grand officers, from time to time." From this beginning arose the Committee of Charity of the Grand Lodge of England, which has since done so much for the relief of indigent and distressed Masons. Among the numerous instances of its benevolence, may be mentioned a donation of £50 to the widow of the celebrated traveller, Belzoni. On one occasion, a brother White, a cutler of London, having lost his whole property by fire, the committee advanced to him £1000 by way of loan; and when, on the retrieval of his affairs, the faithful debtor was ready to discharge the debt, the committee refused to accept it, but bestowed it as a marriage dowry upon his daughter.

The Freemasons of London established, in 1835, a noble institution, known as the "Asylum for worthy, aged, and decayed Freemasons;" the generous objects of which are sufficiently designated in its title. To this is now to be added, an asylum for the widows of indigent Masons, which has been also established by the Grand Lodge of England.

There is also in London a "Royal Masonic Benevolent Institution," which was established in 1842, and the object of which is to grant annuities and to provide an asylum for aged and decayed Masons.

Similar in spirit to this is another charity, for the purpose of granting pensions to the widows of Masons, which has been but lately commenced, but which is in a very prosperous condition.

In France, there is a Central House of Relief (Maison Centrale de Secours), which was established by the Grand Orient, on the 21st of March, 1840. The object of this institution is, to receive destitute Masons for a determinate time, to contribute to their immediate relief, and to obtain employment for them. In two years, 11,600 francs were subscribed by the Lodges and individuals to this benevolent design. The "Society for the Patronage of Poor Children," at Lyons, is deserving of a more particular notice. The great design of this society is, by the proper education of the poor, to diminish the primary cause of pauperism. For this purpose, the society selects a child while in the cradle, and chooses, from among its members, a worthy and capable patron for it. This

patron assists the parents in all their cares; supplies their insufficiency, their carelessness, or indifference; watches over the health, the morals, and the education of the child; sees that it is well fed, and well clothed in its infancy, and that it is sent to school at a proper age; examines its progress, encourages its efforts, instills into it the principles of religion, a fondness for labor, respect for its parents, and the love of country. He directs it in the choice of a trade, and selects a fitting master. And finally, if a boy, he supplies him, on the expiration of his apprenticeship, with the necessary tools to enter upon his career of industry; and if a girl, presents her with a dowry, to facilitate her prospects of honorable marriage.

In 1846, the Lodge of Perfect Sincerity, at Marseilles, in France, adopted a resolution, that, on the days on which the Lodge met, bread should be distributed to all the poor in the town; thus beautifully mingling the labors and the love of Masonry. Of a similar character was the useful, yet prudent charity of Apollo Lodge in the city of Troy, New York, which, seeing the distress occasioned in cold weather, by the exorbitant price of wood, purchased, in the summer of 1828, a hundred cords of wood, at a cheap rate, which they laid up, and sold to the meritorious poor at cost price, during the rigorous season of winter. Many a starving and shivering child of penury has had occasion to bless the benevolence of the Lodges of Marseilles and Troy.

In 1845, the Lodge "Isis," in Switzerland, assisted by the bequest of a worthy deceased brother, established a splendid fund for the relief of the widows of Freemasons. At the same time, in Merseberg, a similar fund for supporting distressed widows and orphans, was constituted. In Neisse, a fund has been established with a similar direction. At Wismar, two charities have been founded by the Masonic Lodge; one a weekly stipend for the orphans of members, and the other a fund for making loans to industrious, but needy Masons.

At Berlin, in Prussia, there is an institute for the support of the children and widows of Freemasons, which is endowed by the annual subscriptions of all the Prussian Lodges. There are an orphan asylum at Prague, a lying-in hospital at Schleswig, and an institute for widows at

Rostock, and other charitable institutions, the result of masonic benevolence, at Presburg, Stellin, Rosenberg, and various other cities of Germany.

The Lodges of Holland founded, in 1808, an institute for the blind, at Amsterdam. As an instance of the unwearying benevolence of the Holland Lodges, Clavel states, that, in the course of fifty years, they had distributed among the distressed 900,000 francs, or about 180,000 dollars, which is at the rate of 3,600 dollars a year.

In Stockholm there is an orphan asylum, which was founded in 1753, by the contributions of the Swedish Lodges. This institution is, as I have already said, very rich, having been endowed in 1767, by Brother Broham, with the sum of 130,000 francs; and, in 1778, with an annual rent of 26,000 francs, by the Queen of Sweden.

In the United States, the Masonic Order is not yet wealthy enough to have organized many institutions for benevolent purposes. Yet the active charities of the fraternity have not been less, in proportion to the amount of means, than those of their richer European brethren.

Among the masonic charities of this country, none is more worthy of notice than the "Masonic Board of Relief," in the city of New Orleans, which has lately been incorporated by the Grand Lodge of Louisiana, under the name of "Louisiana Relief Lodge No. 1." Some idea of the extent of its charity may be obtained from the statement, that in the course of about eighteen months it had disbursed $4,587 to relieve the distressed and to bury the dead—two hundred applicants having been relieved. In February, 1855, it had eight widows under its charge, who received a monthly stipend, sufficient to relieve their necessities.

Stephen Girard, the millionaire, who was himself a Mason, bequeathed the Grand Lodge of Pennsylvania the sum of twenty thousand dollars, which, by his direction, has been allowed to increase to thirty thousand, and the income of which is annually distributed among worthy poor Masons.

In New York, a fund has been commenced, for the purpose of establishing a Freemasons' Orphan Asylum.

In 1843, the Lodge of Strict Observance was consti-

tuted in New York, and one of its first acts was to take under its care two little orphan boys, the children of a brother Mason. "These little boys have been regarded as the children of the Lodge, and their welfare is a subject of satisfaction to every member."

Even in the distant "isles of the ocean," the spirit of masonic charity is warming the hearts of the brethren to deeds of active benevolence. The Lodges of Tasmania and Sidney, in Australia, have established a fund for the relief of distressed Masons, their widows, and orphans—which, it is said, though as yet small, is effecting much good.

In short, go where we may, we shall ever find the traces of masonic charity, not published in printed records, nor blazoned to the world, for the purposes of vain-glorious boasting, but acting in secret—unknown to all save the recipients of our bounty; and drying the tear of the widow, and hushing the cry of the orphan, giving aid to the helpless, and consolation to the sorrowful, with a privacy that adds to the beauty of this chief of virtues.

The corollary of all this, is furnished by Preston.[21]

"From this view of the advantages which result from the practice and profession of Masonry, every candid and impartial mind must acknowledge its utility and importance to the state; and surely if the picture here drawn be just, it must be no trifling acquisition to any government, to have under its jurisdiction a society of men, who are not only true patriots and loyal subjects, but the patrons of science and the friends of mankind."

VI.

THE UNIVERSALITY OF FREEMASONRY.

It was the boast of the Emperor Charles V., that the sun never set on his vast empire. This, too, may be affirmed of Freemasonry. The orb of day, in his revolution, finds at each hour some hallowed spot, the home of a Mason, or the domicile of a Lodge, on which to distribute his rays of light and heat. As he leaves the

[21] Illustrations of Masonry, p. 39 (U. M. L., vol. iii., p. 17).

ancient shores of Asia, and with them the Lodges of India, of Persia, and Turkey, he beholds other congregations of the brethren amid the populous cities of Europe, or solitary disciples in the deserts of Africa; and still continuing his course, he is welcomed by the sons of light, who are meeting in the young and vigorous republics of America. In every land the Mason may find a home, and in every clime a brother.

I have observed in another work, that this universality of Masonry is not more honorable to the Order, than it is advantageous to the brethren. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of masonic love have penetrated into the wilderness of the west, and the red man of our soil has shared with his more enlightened brother, the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a masonic greeting.[22]

The statistics of Freemasonry furnish abundant evidence of the wide extension of the institution.[23] In Europe, Lodges are to be found in the full vigor of operation in every kingdom, except Italy, Austria, and Spain; and even in these countries, although the persecution of the Roman church and the tyranny of the state, have prevented the public exhibition of our rites, the Order has numerous attached and zealous adherents.

[22] Mackey's Lexicon of Freemasonry, art. *Statistics of Masonry.*

[23] The following remarks of Bro. L. V. Bierce, late Grand Master of Ohio, in an address to his Grand Lodge in 1854, are germane to this subject:

"Not only in our own beloved country, but throughout the world, is the present age marked as the age of Masonry. The Mussulman, long bound down by bigotry, has awakened, and broke the spell, and one of the highest and best of the Ottoman's sons is now in England, for the purpose of procuring a dispensation for a Lodge in Constantinople, and qualifying himself as a teacher to his countrymen. The bigotry of the Turk has heretofore excluded the organization of lodges in that empire, though most of the enlightened statesmen had received the degrees in other countries. In the present convulsed state of the Eastern world, they have been brought in contact with the more civilized races of France and England, and are now struggling to throw off the shackles of ignorance and bigotry, and adopt the more ennobling principles of the western world. We shall soon hail not only a sister lodge in Constantinople, but a sister Grand Lodge of Turkey."

...eanica, wherever there are European colo-
...er has taken root, and many of the natives
and continue to be, initiated. Masonry is
...essfully practiced in Turkey and Persia. In
Egypt, Algeria, all the English and French set-
...its, and even Goa, once a famous seat of the Inquisition, the banner of Freemasonry has been unfurled. In America, there is not a spot of earth, except its remote and uninhabited wilds, that has not witnessed the opening of a Lodge. Even in Brazil, an absolute monarchy, and a Roman Catholic country, both ingredients in its constitution which are inimical to the progress of the institution, it is in successful operation, and the Grand Lodge of Brazil may be classed among the most active orients of the New World. Among the Indians of North America, Freemasonry is popular; and Col. Butler, who died gallantly in Mexico, during the late war with that country, at the head of the South-Carolina regiment of volunteers, requested, and obtained initiation in a Lodge in this State, while he was employed as one of the Indian agents of the government, because, as he himself avowed, he saw the immense advantage it would give him in preserving peace and harmony, and in exerting a beneficial influence among the tribes under his superintendence.

An interesting incident, illustrative of the extension of Freemasonry among the Asiatic aborigines, is recorded in the London Freemasons' Quarterly Review. In a Lodge held in 1845, at Bombay, there were present *nine native brethren*, three of whom were followers of Zoroaster, two of Confucius, and four of Mahomet, assembled together around one common altar, and engaged in the worship of one common God.

Among the records of the Grand Lodge of Scotland, we find the following entry, under the date of November 30, 1785, as a corroborative evidence of the extension of the Order, at that period, into Mahometan countries:

"A petition having been presented from a distressed Turk, who, upon examination, was found to be a brother of the Order, he was ordered immediate relief."

Two or three instances will be found recorded in this work, of the deeds of brotherly love performed by Arab Masons. As a further confirmation of the existence of the Order among these people, the following paragraph

originally published in the Albany (N. Y.) Gazette for May 4th, 1821, is entitled to a place under the head of 'the universality of Masonry:"

"*Port Praya, St. Jago, Dec.* 21.

"Arrived, His Britannic Majesty's ship Leven, captain D. E. Bartholomew, C. B., commander, last from Rio Oura and Cape Blanco, and sailed 2d of January for Goree and Gambia, surveying. Captain Bartholomew informs us, that at Rio Oura he had an interview with a tribe of wandering Arabs, and, strange to learn, found among them a Freemason, who spoke a little Spanish; and said that in Arabia Felix, where he had been, were many Freemasons, and offered to go on board the ship, but was prevented by the chief."

Important and numerous as are the moral and physical benefits of Freemasonry, arising from the "mystic tie" of brotherly love, which unites its members in one sacred band, their importance and number are increased, in an almost incalculable degree, by this characteristic of its universality. The Mason who remains at home, and mingles but little with brethren from other regions of the globe, can have no adequate conception of the wonderful results produced by this vast extension of our Order over the four quarters of the earth. It is the traveled Mason alone, who is capable of discovering the difference between the general and cosmopolite operations of an institution like this, and the confined and local influences of all other friendly, or benevolent societies. The Mason alone is conscious, that, go where he may, amid the frozen hills of Siberia, or the burning sands of Africa—among strangers or foes, in poverty and distress, in sorrow and in sickness, there is always with him an invisible shield, that protects him from danger, and an unseen pillar of strength that supports his faltering steps. The cord of brotherly love that encircles the world, continues to embrace him in its ample fold.[24]

[24] Stephen Jones has well illustrated this view of the advantages of the institution, in a "Vindication of Freemasonry" written in the last century:

"Let us suppose a Turk, a Jew, and a Christian shipwrecked and thrown almost lifeless on a foreign shore, perhaps, too, an inhospitable one. Far from being relieved by the inhabitants (who may be either

"Were I to travel into a foreign country," says the Rev. Salem Town, "I should consider my masonic relations the surest safeguard, aside from Divine protection, that could be thrown around me." Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks, but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing, in its beneficent bosom, the abundant waters of love and charity for the poor, the widow, and the orphan, of every land. Enthusiastically, yet truthfully, has the brother already quoted exclaimed:

"What an angel of mercy is found in the universality of this ancient and venerable institution!"

VII.

FREEMASONRY AND TEMPERANCE.

There is no charge more frequently made against our institution, than that of its encouraging riot and debauchery. That solitary instances of dissipation—but few and far between—may at times have occurred in the social banquets which the masonic, like other societies, permits, I will not undertake to deny, although no such instances have come within my own knowledge. But every offense has been a manifest violation of the spirit and the written, as well as the unwritten law of the institution; and I need not urge the folly and injustice of

Pagans, or if Christians, Christians of a different church from the miserable sufferers), they will be probably stripped of any valuables that may be attached to their persons or at least be left unassisted or disregarded. If they beseech succor to preserve life, it is a great chance but religious prejudices step in to prevent or abridge that succor, and in despair the men may die.

"We now, for the sake of argument, will suppose that each of the three is a Mason; the first thought that occurs to him in his distress is, to enquire if any lodge of Masons, or any individual members of that Order are settled in the country: (and what country can be mentioned where civilization, or even where commercial intercourse has penetrated and Freemasonry is not known?) to this lodge, then, or to those individuals, each addresses himself as a brother, and having by significant signs and tokens known only to the initiated, proved the truth of his assertions, the ineffable influence of our principles will not fail to be happily experienced."

arguing, from the abuse of a thing, against its use. Temperance is, in fact, one of the first virtues inculcated upon an Entered Apprentice; and the necessity of its practice is so impressed upon the mind of the Mason, by the symbolic instruction which accompanies its recommendation, that the lesson is made, in all his masonic intercourse with his brethren, to be continually recurring to his recollection.

Our Ancient Charges, which, like the decrees of the Medes and Persians, are the sacred and unchangeable laws of the Order, have not left this point in doubt. "You may," say they, "enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat, or drink, beyond his inclination, or hindering him from going, when his occasions call him, or doing, or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes."

Our lectures are still more explicit, in urging the practice of the virtue under consideration, and in warning the Mason of the danger of contracting licentious habits.

It may add something to the strength of this defense, to state, that abstinence from intoxicating drinks was advocated, by a portion of the masonic family, long before the commencement of the present temperance reformation. When Pope Clement XII., in the year 1738, issued a bull of excommunication against the fraternity, the Freemasons of Italy, unwilling to renounce the institution, and yet not daring openly to practice its rites, changed the title of the Order, and continued to meet as Masons under the name of the Xerophagists, a word signifying "men who do not drink;" and they assumed this appellation because they adopted the pledge of total abstinence from intoxicating liquors, as a part of their regulations. Hence the first temperance societies of modern days, are to be found in the masonic Lodges of Italy, in the last century. The regulation, it is true, was a local one; total abstinence does not form a part of our General Constitutions, but the excess of intemperance is a serious offense against our laws, and one which, whenever it occurs, is always visited with a heavy penalty.

I cannot better close this defense of Masonry as a temperate institution, than by quoting the testimony of Col. Stone, which is, indeed, the more valuable, because he speaks from personal knowledge, having been, for many years, an active member of the Order; and without the slightest approach to partiality, because he succumbed to the storm of anti-masonry, publicly renounced the Order, and became one of its most insidious foes. Replying, then, to the charge of intemperance, made against the members of the Order, he says:[25]

"If Masons fall into habits of indolence or intemperance, in consequence of clustering together at public-houses, they do so in defiance alike of the example and instruction of the Lodge-room, where they are solemnly charged to avoid all irregularity and intemperance. And if, therefore, the same vices beset the hangers on of petty courts, the loungers about country stores, etc., why should the masonic Lodges alone be singled out for condemnation?"[26]

VIII.

FREEMASONRY AND RELIGION.

"If Masonry be not an universal religion, it forms a most beautiful auxiliary to every system of faith, which man's freedom of thought has projected, to carry him to the one happy bourne, which is the common object of all our hopes and wishes."—*Oliver's Landmarks*, ii. 87.

Freemasonry is not religion. It does not claim to possess any of the rennovating efficacy, or consoling influences, of that necessary ingredient in the moral constitution of man. When, therefore, the enemies of our Order charge the fraternity with endeavoring to make

[25] Letters on Freemasonry, addressed to J. Q. Adams, p. 20.

[26] In the "Revelations of a Square" Dr. Oliver cites, from a production of the early part of the last century, the following argument against the charge of masonic intemperance. "Others complain that the Masons continue too long in the lodge, spending their money to the hurt of their families and come home too late—nay, sometimes intoxicated with liquor. But they have no occasion to drink much in lodge hours, which are not long; and when the lodge is closed (always in good time) any brother may go home when he pleases, so that if any stay longer, and become intoxicated, it is at their own cost, not as Masons, but as other imprudent men, for which the fraternity is not accountable." But in this age, and in this country, at least, drinking in "lodge hours" is wholly abolished.

Masonry a substitute for religion, they know, if they know anything at all about the matter, that the claim is one that has never been advanced, or attempted to be supported by the craft.

To the honest inquirer, our lectures would indeed remove every doubt upon this subject. Through them, an early opportunity is seized to inform the candidate, in the course of his instruction, that speculative Masonry is only so far interwoven with religion, as to lay the Mason under obligation to pay that rational homage to the Deity, which should at once constitute his duty, and his happiness.

But the Ancient Charges—the written and unchangeable law of our institution—not local, but universal in their application, extending their authority to all parts of the world, and governing and directing Masons wherever they meet, are still more explicit. They teach us what is the connection between Masonry and religion, in these emphatic and unmistakable words:

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though, in ancient times, Masons were charged in every country, to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient, only to oblige them to that religon in which all men agree, leaving their particular opinions to themselves; that is, *to be good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons, that must have remained at a perpetual distance."[27]

Masonry, then, is not a religious sect. It has no creed, except that simple one of theism, in which all good and sensible men agree; no "saving ordinances," which must not be neglected at the peril of the soul; no decrees of councils to regulate its faith; no articles of belief which require an unconditional subscription. It selects for no man, the mode and manner in which he must worship his Maker; designates no peculiar church in which he must

[27] The Old Charges. See Book of Constitutions, 1st Edition, p. 50 (U. M. L., vol. xv., book 1, p. 50).

offer up his devotions; directs no form of altar on which he must make his oblations; and institutes no liturgy for his form of prayer: but leaves the religious tenets of each member, as a matter for his own conscience to prescribe.[28]

But although Masonry is not, in itself, either religion, or a substitute for it, it is evidently a religious institution. If it be the object of religion, to bind us to the performance of our duties, by the sacred obligations which we owe to God; to point us to the hopes and expectations of another and a better world; and to direct us in the conduct of the present, by a standard which is to be applied to the future—then, in such a sense as this, Freemasonry is emphatically a religious institution.

It teaches the existence of a God. It demands, as an imperative pre-requisite to admission, a belief in that Omnipotent Being, whose wisdom devised the universe, whose strength continues to support the vast design, and the beauty of whose holiness covers it as with a mantle. It points to the celestial canopy above, as the eternal Lodge in which he presides. It instructs us in the way to reach the portals of that distant temple, and reminds us of that faith which should never doubt—that hope which should never sicken—that charity which should never weary in well doing.

The existence of a revealed religion, is a dogma which Freemasonry continually inculcates. It is true, it does not enter into the speculations of polemical theology, but leaves to each one's conscience the question of what that revelation is, and to God to judge whether that conscience has determined rightly. Yet does it teach, that He who made man in his own image, and claimed, for this gracious boon, a blind obedience to his will, would not, in his mercy and justice, have made this exaction, unless he had revealed to man the laws by which he was to be governed. Hence the revealed will of God, which, in Christian and Jewish Lodges, is admitted to be the volume of Holy Scripture, is emphatically said to be that great light of Masonry, whose bright effulgence, like a

[28] Similar to this is the declaration of the Earl of Zetland made to the Grand Lodge of England in 1845: "Freemasonry is a pure system of moralities, embracing within its illimitable range the rich and the poor, the Christian and the Jew, and, indeed, all those who acknowledge the great Creator."

friendly beacon, warns us of the perils that surround us, and points us to the haven of security. And it may surprise those who know nothing of the institution, to learn that, by the laws of the fraternity, no Lodge can legally proceed to business, until the sacred volume is opened upon the altar.

With these views of the Deity, it is to be expected that a reverence for his holy name must form a part of the Masonic creed. No Mason will readily forget that solemn moment in the course of his initiation, when the name of the Grand Geometrician of the Universe was first invoked, and when he was taught, ever at that name, to bow with humble submission and fearful awe. And so deeply is this lesson of reverence impressed, and so stringent are the laws which prescribe its enforcement, that instances of profanity are never known within the precincts of the Lodge. Men, reckless in their language in other places, and at other times, become, in that sacred asylum, religiously respectful in all their expressions.

Thus, in all its sayings and doings, Masonry seeks the counsel and support of religion, and strives to unite itself with that holy institution. Yet not, as I have said already, with the religion of a sect; for Masonry, to be effective for good, must be a universal system, and sectarianism would destroy that universality. The Jew, the Mahometan, the Pagan, or the Christian, must be permitted to enter our Lodges without the fear of theological controversy, or the risk of dogmatical insult.[29] Hence, to quote the language of the Rev. Dr. Oliver, "all our charges, all

[29] The distinguished astronomer Lalande has thus eulogized this tolerant spirit of Masonry: "On entering the masonic temple, I behold stones of various colors, cut, and ready to be incorporated for the formation of that mosaic pavement which is with us the emblem of union, and which present the image of the diversity of religious systems. It is here that we base those principles of tolerance, which, in all ages and among all peoples, have honored and distinguished our sublime institution. In fact, the morality of nature which unites us, is equally the foundation of every religion; and hence that admirable respect for all, and hence that singular picture which is presented to the world, that sees the disciples of Mithras, of Moses, of Christ, and of Mahomet, in the same temple, in intimate communion, seated at the same table, and often in mutual embraces, loving and cherishing each other as brethren. And to what are we indebted for the opportunity of exhibiting such a picture? To that profound wisdom of our laws, which forbids us to engage in any religious disputations, the source of so much controversy, of so many opposing opinions, agitations, and wars."—*Discourse delivered in* 1819.

our regulations, assume as a foundation that cannot be moved, a belief in the being of a God, and a future state of rewards and punishments; and inculcate the necessity of moral purity as a qualification for future happiness; and this, according to our definitions, forms the sum and substance of religion, in its most universal acceptation."

Brother Joseph R. Chandler, Past Grand Master of Pennsylvania, in one of his admirable addresses, has demonstrated the usefulness of Masonry in combining men of different creeds—the Jew, the Mahometan, and the Pagan—with the Christian bonds of love, by this universal religion, at times when, from their unbelief in its divine authority, the precepts of Christianity could make no impression upon their hearts, and he concludes his argument in these words:

"In time, the blessed influences of religion will secure to all the quiet enjoyment of nature and social rights. Till then, Masonry may be allowed to do its work in behalf of a part. In time, the blessed influences of the gospel of peace will banish war and bloodshed from the earth. Till then, let Masonry pause upon the battle-field, and arrest the blow that might have fallen upon the head of a brother, or gather from the heat of falling foes the perishing companion who can demand peculiar aid. Till all the earth is filled with charity, let that institution be entitled to respect for usefulness, which exercises those virtues to its own immediate members, and gives for imitation to others the beautiful example of its own peculiar excellence."

Again I repeat, Masonry is not religion, but it is a religious institution. The Lodge is opened and closed with prayer; not the prayer of scoffing levity, but the conscientious and respectful petition for divine blessing. Prayer constitutes a part of all our solemn ceremonies, and religious instruction is interspersed throughout our lectures. And hence a reverend brother,[30] holding a high sacerdotal office in the Order, has said: "To be masonic, is to be truly religious in both its parts; first, seeking and cherishing in our hearts the true fear of God, and then, from this principle, bringing forth all the amiable fruits of righteousness, which are the praise and glory of God.

[30] Rev. Bro. Grylls, Past Grand Chaplain of Cornwall, England.

To be truly masonic, in every sense of
I can understand Masonry, is to be tru
in motive and in action."

To this panegyric, it may be objected,
not always exhibit, out of the Lodge, tha
ing, which, I have said, is inculcated by
But I am not here defending the Mason;
—the ORDER—and not its members, that
intended to eulogize. God forbid that any n
so presumptuous, as to claim for Freemasonry that power of preserving its disciples from error, which even the church of Christ so often fails to possess. The sacred desk, from which the minister of God is wont to communicate the message of his Master, and where nought but unsullied purity should enter, has sometimes been contaminated by an unworthy and a sinful occupant. But was religion then degraded—or did it become the less pure, because one faltering son had fallen from his high estate? And shall Masonry be condemned for its want of power to enforce its precepts; or be derided, because its teachings are not always carried into practice by its followers? If the grace of religion is sometimes weak, the law of Masonry must not be expected to be more effectual.[31]

IX.

FREEMASONRY AND POLITICS.

"Dans vos sujets à traiter, ne touchez jamais aux gouvernmens actuels, ni aux hommes qu'ils emploient; contentez-vous du passé, vous y trouverez suffisament le miroir du présent."

Le veritable lien des peuples, liv.i . p. 14.

There is no charge more frequently made against Freemasonry, than that of its tendency to revolution and conspiracy, and to political organizations which may affect the peace of society, or interfere with the rights of

[31] This objection was met with a similar argument, more than a hundred years ago (in 1749), by the Rev. Bro. C. Brockwell, in an Essay on the connection between Freemasonry and Religion. "If the unworthiness of a professor," says he, "casts a reflection upon the profession, it may be inferred by parity of reason, that the misconduct of a Christian is an argument against Christianity. But this is a conclusion which I presume no man will allow; and yet it is no more than what he must subscribe to, who is so unreasonable as to insist on the other."

governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany were nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-masons of our own land, that the Order was seeking a political ascendancy, and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics—it is in vain that the libeler is directed to the ancient constitutions of the Order, which expressly forbid such connection—the libel is still written, and Masonry is again and again condemned as a political club.

The charge, that one of the objects of Freemasonry is to subvert established governments, and overthrow the system of civil society, had been made from the days of Pope Clement XII., but was revived about the time of the French Revolution, and especially asserted by two bitter opponents of the Order, the Abbé Barruel, in his "Memoirs of Jacobinism," and Professor Robison, in his "Proofs of a Conspiracy against the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, etc."—a work, the very title of which is a gross libel on the character of our institution. Barruel declares that irreligion, and unqualified liberty and equality, are the genuine secrets of Freemasonry; and Robison says, that the Lodges of France and Germany were the hot-beds in which the seeds were sown, and tenderly reared, of all the pernicious doctrines of atheism and anarchy, which distinguished "the reign of terror."

Barruel was a man of but little regard for truth or principle, of which his own book bears the evidence; but Robison was very probably honest in his intentions, though utterly mistaken in his views; and, in fact, he committed the egregious error of confounding Freemasonry with the Illuminism of Weishaupt, and his followers—an institution with which it had no more to do, than it had with the Carbonari of Italy, or the Free Judges of Westphalia. "From what we have heard and read," says the London Review for August, 1798, in an examina-

tion of Barruel's book, "we are persuaded, that the fundamental principles and practices of Freemasonry are as opposite to those of the Illuminées, of the Propaganda, or of any other sect in hostility to good order and government, as light to darkness, or good to evil."[32]

The accusation scarcely ought to need a defense. Contradicted by all the published rules and regulations of the institution, and opposed by all the facts of history, the very absurdity of the supposition would seem to be its best refutation. "If we appeal to fact, and to the history of all nations," says Dr. Harris,[33] "we shall find that Freemasons have always been peaceable and orderly members of society. Submissive, even under governments the most intolerant and oppressive, they silently cultivated their benevolent plan, and secured it confidence and protection, by exhibiting, in their conduct, its mild, pacific, and charitable tendencies. They excited no factious resistance to established authorities, conspired in no turbulent and seditious schemes, exaggerated no grievances, nor even joined in the clamors of popular discontent. Making it a rule never to speak evil of dignities, nor interfere with the claims of lawful authority, they, at all times, and in all places, supported the character, and obtained the praise of liege subjects, and good citizens."

If those, who thus blindly vituperate our institution, were calmly and impartially to investigate its designs, by the aid of those lights which may easily be possessed—by the ancient regulations of our Order—by the charges made to our candidates, on their reception into the society—by the authority of history, which records no instance of a masonic Lodge having been engaged in conspiracy or rebellion—and lastly, by the lives of those eminent patriots, who, in all ages, have been found among the most zealous members of the craft—all of which are authorities as accessible to the profane as to the initiated—they would scarcely continue to urge

[32] Barruel, himself, admits the entire separation of Freemasonry from Illuminism, in the Preliminary Observations to the Third Part of his Memoirs: "I will not pretend to say that Illuminism drew its origin from Masonry; for it is a fact demonstrated beyond all doubt, that the founder of Illuminism, only became a Mason in 1777, and that, two years later than that, he was wholly unacquainted with the mysteries of Masonry."

[33] Discourses, p. 204 (U. M. L., vol. iv., book 2, p. 83).

against the system of Freemasonry, or against its disciples, the objection of insubordination to the constituted authority of government.

The "Ancient Charges," which are the fundamental laws of our institution, use, on this subject, the most explicit terms:

"A Mason is a peaceable subject to the civil power, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates: for, as Masonry hath been always injured by war, bloodshed, and confusion; so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who have ever flourished in times of peace."[34]

Still stronger is the instruction given in a subsequent part of the same document:

"No private piques, or quarrels, must be brought within the door of the lodge, far less any quarrels about religions, or nations, or state policy—we being only, as Masons, of the universal religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will."[35]

In the charge, or admonition to an Entered Apprentice, on the evening of his initiation, a document to be found in every masonic manual, and open to the inspection of the world, the language used is not less unmistakable.

"In the state, you are to be a quiet and peaceable subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform, with cheerfulness, to the government of the country in which you live."

Lastly, this doctrine is repeated in the course of the ceremony of inducting the Master of a lodge into office. After the election of the presiding officer of a lodge, and before his installation, he is called upon to make, in open

[34] Ancient Charges, chap. ii. [35] Ibid. chap. vi., § 2.

Lodge, and in the presence of all the brethren, the following, among other declarations, and is addressed in the following language by the installing officer:

"*Brother:*—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations, which point out the duty of a Master of a lodge.

"1. You agree to be a good man and true, and strictly to obey the moral law.

"2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

"3. You promise not to be concerned in plots and conspiracies against government; but patiently to submit to the decisions of the supreme legislature.

"4. You agree to pay a proper respect to the civil magistrates; to work diligently, live creditably, and act honorably by all men."

These are the principles of Freemasonry set forth in the authorized rituals and books of law of the institution, and that they are effectually practiced by the craft, is evident, from the fact, that the purest patriots, the most enlightened statesmen and dignified magistrates, whose sworn duty it was to uphold the laws with kings and princes, whose very existence was interwoven with, and dependent upon, the continuance of the state, have been the patrons, friends, and members of the Order. Such men as Frederick of Prussia, a despotic sovereign, whose position, as such, must have made him distrustful of conspiracies, or political discussions; or Napoleon, the monarch of a popular tumult, and who, as he owed everything to rebellion, had everything to fear from it; or Washington, the purest patriot that ever lived, and who was by principle as much opposed to secret plots, as the others were by interest—such men would scarcely have patronized an institution, whose secret, but suspected object, was to overthrow all governments, to dethrone all kings, and to prostrate all legitimate authority. It was, in truth, the absence of all such design, which intimate acquaintance with the institution showed them to be the fact, that made them, not only the friends of Freemasonry, but zealous and active Freemasons.

A single anecdote may relieve the dryness of a tedior

disquisition, and serve as a practical illustration of the argument we have here advanced.

At one period during the reign of Napoleon, when the disasters of war, and the multiplication of the conscriptions for new soldiers—it was after the misfortunes of the Russian campaign—had in some degree cooled the enthusiasm of the people for their emperor. and produced a general discontent, some of the enemies of Freemasonry endeavored to persuade him that the Bourbonists were using the masonic Lodges as the means of concocting conspiracies for the restoration of the dethroned family. A lodge whose members were mechanics and trades-people, and whose locality was the Faubourg St. Marcel, was especially pointed out as being buisily engaged in the plot. Napoleon, who was himself a Mason, and therefore slow to believe that any Lodge in masonic France would thus corrupt the original design of the institution, determined, before he would give credence to the report, to ascertain its truth or falsehood, by the unerring guide of a personal inspection. Accompanied, therefore, by Duroc, and Lauriston, he one evening repaired to the Faubourg St. Marcel. Duroc first entered the Lodge-room, and taking his seat next to the Master, he informed that officer, in a low voice, that two other visitors would soon arrive, whom he enjoined him to receive without ceremony; and should he recognize them, to make no manifestation of his recognition. A few moments afterward Napoleon and Lauriston made their appearance, and their persons being unknown to the members, they quietly took their seats in the room. The Emperor remained about half an hour, and listened to the harmless, and certainly not political discussions, with which the brethren were occupied. He then retired, fully satisfied that the reports which had been made to him, of the revolutionary designs of the Lodge of St. Marcel, were founded in envy, or malice, or prejudice, or any thing else but truth.

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X.

THE SCIENCE OF FREEMASONRY.

"There is no subject existing within the range and grasp of the human intellect—be it the most subtle and various, be it high as the heavens above, or deep as the earth beneath—no secret of creation, into which the science of Freemasonry does not enter, in the pursuit of wisdom, knowledge, and virtue."

Sermon by Rev. G. Roberts, Vicar of Monmouth, England.

"For a century," says the learned Dr. Oliver,[36] "Freemasonry has been gradually advancing in public opinion, but its progress has been slow and uncertain. Its beauty and usefulness are now becoming more apparent. It is taking its rank among the institutions of the country; and if it be nourished by the patronage of wealth and talent, it will be placed before mankind as an order, in which the pleasing pursuits of science are blended with morality and virtue on the one hand, and benevolence and charity on the other."

It is this scientific character of Freemasonry, which forms one of its principal claims to the consideration of the literary world. The Mason, who supposes that, by his connection with the institution, he is simply placed in possession of certain modes of recognition, and merely obligated to certain duties of brotherly love and charity, falls far short of truth, in his estimation of the extent of its claims and character. Perfect as is its method of forming one universal bond of brotherhood throughout the whole compass of the globe, and admirable as is its system of furnishing relief to the destitute, these are not its only merits. The Mason who does not think otherwise, who does not investigate it as a system of philosophy, who does not cultivate it as an institution whose object is, in the language of Laurie, "to inform the minds of its members, by instructing them in the sciences and useful arts," may be honest in all his intentions, and may, indeed, do all that his contracted views will permit, to advance the interests of the Order; but he can

[36] Historical Landmarks, vol. i., p. 90 (U. M. L., vol. xi., p. 26).

never hope to distinguish himself as a bright and useful member of the fraternity.[37]

The Grand Lodge of England has shown something of this just appreciation of the character and the aim of the masonic institution, in making an acquaintance with some of the liberal arts and sciences a prerequisite qualification of the candidates under its jurisdiction. Such a view has always prevailed among the most intelligent Masons, and the fact, that there have been, and still are, members of the fraternity, who are neither scientific nor intelligent, is no more an objection to this claim, than it would be to say that colleges are not places dedicated to the pursuits of learning, because dunces are often found within their walls.

There are two kinds of Masonry, operative and speculative. With the former, we have here nothing to do, except to say that it is the nucleus around which the latter has been formed, and that it has supplied the symbols, and technical language of the Order. It is in speculative Masonry that we find that beautiful system of science, to which we have been here adverting; but the whole extent and compass of which, it is impossible to communicate to an uninitiate. Some inkling of its character may, however, be learned from the following definition, given by one of our most distinguished writers:[38]

"Here we find completed the true philosophy of Freemasonry. The three degrees blend doctrine, morality, and science, tradition and history, into a grand and beautiful system, which, if studied with attention, and practiced with sincerity, will inspire a holy confidence, that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient to the holy word of God. There is, indeed, scarcely a point of duty or morality, which man has been presumed to owe to God, his neigh-

[37] "The science of our Order comprehends the social, intellectual, and eternal welfare of man. It would make him fall in love with virtue. It would instruct him in the way of moral preparation, and point to the grave, that he might be reminded of immortality."—*Address of Wm. H. Stevens, G. M. of Mississippi*, 1851.

[38] Oliver, ut supra, vol. i., p. 186 (U. M. L., vol. xi., p. 138).

bor, or himself, under the Patriarchal, the Mosaic, or the Christian dispensations, which, in the construction of our symbolical system, has been left untouched. The forms and ceremonies, secrets and landmarks, the types and allegories of Freemasonry, present copious subjects of investigation, which cannot be easily exhausted. The nature of the lodge, its form, dimensions, and support; its ground, situation, and covering; its ornaments, furniture, and jewels, all unite their aid to form a perfect code of moral and theological philosophy, which, while it fascinates the understanding, improves the mind, until it becomes polished like the perfect ashlar, and can only be tried by the square of God's word, and the unerring compass of conscience."

The fact is, that the philosophic system of Freemasonry is exceedingly comprehensive in its character, and bears a close connection with the general literature of all preceding ages. The history of the origin of the institution, and of its rites and ceremonies, will bring the student into a profound investigation of the manners and customs, and the astronomy, the theology, and the mythology of antiquity. The ancient mysteries present a fertile field for inquiry, and without a very intimate acquaintance with their history and character, it is impossible profitably to value the legendary instructions of Freemasonry. The Cabala, a science much misunderstood, and consequently much vituperated, is also closely connected with the symbolic and esoteric doctrines of our Order, and the expert Mason will scarcely find himself competent to complete the investigations into which he will have to enter, in the prosecution of our mysteries, unless he devotes some part of his labors to the study of Jewish antiquities. So fully was the learned missionary, Dr. Wolff, convinced of the important aid which he should derive from Freemasonry in these studies, that, on his initiation in a Lodge in England, he publicly stated, that he had long wished to join the Order, that he might increase his usefulness, and be able to enter more fully, and more understandingly, into certain peculiarities of sacred antiquity,

Of the relationship which exists between Freemasonry and the ancient systems of initiation—those mysterious organizations which served as the basis of all the civil,

political, and religious laws of the ancient world—no Mason is ignorant, who has paid any attention to the nature of the two institutions.[39] The similarity of their rites and doctrines, conclusively shows that they were derived from some common source, some great primitive system which, at an early period, long before the records of history, pervaded the whole earth, and was a bond of union to the human race. Hence the masonic student is at once directed, in the commencement of his investigations, to the consideration of these ancient mysteries: and I do not hesitate to say, that as a knowledge of Freemasonry, in its esoteric character, cannot be attained without an accompanying consideration of these mysteries; so neither can the true constitution and design of these be understood by one, who has not previously investigated the principles, the object, and aim of the masonic institution.

Ragon,[40] a learned French masonic writer, says that each of the three degrees of Masonry presents the following three subjects to the meditation of the Mason:

1. The history of the human race, classified by epochs.
2. The history of civilization, and of the progress of the human mind in the arts and sciences, as produced by the ancient mysteries.
3. The knowledge of nature, or the knowledge of the Divinity manifested in his works, and of all religions.

On the continent of Europe, until within a few years, more attention has been paid to the scientific and philosophical character of the institution, than either in Great Britain or America; and an English writer[41] of the last

[39] What the object was of these old mysteries, and how nearly they were assimilated to Freemasonry in design, we may learn from the following summary of the opinions of the learned Creuzer, on the subject. When there had been placed under the eyes of the initiated symbolical representations of the creation of the universe, and of the origin of things, the migrations and purifications of the soul, the origin and progress of agriculture and civilization in Greece, there was drawn from these symbols, and there seems in the mysteries, an instruction destined only for the more perfect, and to the epopts were communicated the doctrines of the existence of a single and eternal God, and the destination of the universe, and of man in particular.

[40] Cours philosophique et interprétatif des initiations anciennes et modernes, p. 171.

[41] Rev. James Watson, Master of a Lodge in Lancaster, England; the expression is quoted by Oliver, in his Landmarks, vol. i., p. 5., (U. M. L., vol. xi., p. 5, n).

century, speaking of continental Masonry, says, that a Lodge in foreign countries is eminently styled an Academy, and that there, a Freemason signifies a friend and an admirer, or a professor of liberal science. At present, however, in consequence of the learned labors of many zealous masonic writers, among whom we may mention Oliver and Crucifex, of England, and Moore, Chandler, and Tannehill, of America, the reproach of indifference is now ceasing any longer to exist among the English and American lodges. Some notion of the extent of study which is required to make a "bright Mason," may be obtained from the following catalogue of the subjects of meditation, appropriated to each of the last six degrees which compose the rite of Fessler—a rite of Masonry very extensively diffused throughout Germany:

The first, second, and third, are the primitive degrees, and are occupied with the general science of the Order.

In the fourth degree, called "Holy of Holies," the Mason is occupied in an inquiry into the deduction of the origin of the Order from the crusades; from the building of the Cathedral of Strasburg; from the Rosicrucians and scholars of the seventeenth century; from the times of Cromwell; from the building of St. Paul's, at London; from the building of Kensington Palace; and from the Jesuits.[42]

The fifth degree, the name of which is "Justification," has for its science (*kenntnisse*) the statement, critical examination, and ratification of all the hypotheses on the origin of the Order, as set forth in the degree of the Knight of St. Andrew, in the Scotch rite, and in the system of Clermont.

In the sixth degree, or "Celebration," this critical examination is extended to the hypotheses of the Rose Croix, of the rite of Strict Observance, of the African Builders and Asiatic Brothers.

In the seventh degree, called "True Light," the examination is continued to the hypotheses of the Swedish rite, of that of Zinnendorff, and of the English Royal

[42] The masonic student, while he admits the extensive character of these investigations, will readily discover, that none of the events here alluded to, furnish a proper starting point for the history of Freemasonry.

Arch, and concludes with a review of the ancient mysteries, and of all systems and rites.

The eighth degree, named "The Country," calls for meditation on the mysteries brought by Christ from the heavenly kingdom, on the esoteric dogmas imparted by him to his confidential disciples, and on the fate of these dogmas from his death, to the appearance of the sect of Gnostics.

The ninth, and last degree, the name of which is "Perfection," consists of an elaborate review of the fate of all the mysteries, and extends the historical research from the earliest times, to the organization of the Royal York Grand Lodge, at Berlin.

It will be seen from this brief syllabus, that the investigations here presented to the masonic student, offer a wide scope of abstruse learning, embracing subjects of antiquity, of archæology, of mythology, religion, philosophy, and history, which are of deep interest to, and of extensive relationship with, the past and the present destinies of the human race.

In another work I have said: "If I were asked more precisely to define in what the science and literature of Freemasonry consists, I should say that its history was closely connected with, and required a thorough comprehension of, all the great social and religious institutions of antiquity. With these it is so interwoven by similarity of origin and design, that the craftsman who would thoroughly understand the nature and intention of the society of which he is a member, must study, with more than ordinary assiduity, the form and constitution of the ancient mysteries—the progress of the heathen mythology in its gradual divarication from the true patriarchal faith, and the general scope and tendency of all the religious systems of antiquity—for with these various subjects the origin and progress of Freemasonry is most intimately connected."[43]

In another view, the scientific character of Freemasonry claims our notice. Among the various definitions of Freemasonry which have been given, no one has received so much favor from the fraternity, or appears more precisely to exhibit its true character, than that

[43] Address of the author before the Grand Lodge of Georgia, 1850

which is contained in the lectures of the English ritual, and which describes it as "a beautiful system of morality, veiled in allegory, and illustrated by symbols." It is for this method of conveying instruction in morals, by the assistance of symbolic lessons, that Freemasonry is peculiarly worthy of admiration; and for having reduced this method to a perfect and uniform system, it is entitled to the appellation of a SCIENCE OF SYMBOLS.

This is no new nor puerile science. It has existed almost from the foundations of the world. Faber speaks of a "scheme of symbolical machinery," in use among the ancient patriarchs; and which, derived from the events of the deluge, was afterwards perverted by the schools of paganism from its original design. This scheme, enlarged and modified by subsequent history, has been reclaimed, and constitutes a part of the science of Freemasonry. Stukeley, the celebrated antiquary, says, that "the first learning in the world consisted chiefly in symbols;" and a commentator on Plato tells us, that "it was the mode of the ancient philosophers, to represent truth by certain symbols, and hidden images." We know that the Egyptian priests made use of symbolical instruction. From them Pythagoras acquired the method, and it was adopted in all the ancient mysteries, as the mode of communicating their esoteric doctrines.

This system of symbolical instruction is, moreover, a science; because, to comprehend it, a previous course of study is required. The difference between an emblem and a symbol is this: the emblem demands a certain resemblance between the sensible object and the thought to be expressed; but the symbol has necessarily no such resemblance—the relation here is altogether fictitious and conventional; and hence, says Marmontel, "some assistance is always required for the comprehension of a symbol, and its signification is a mystery, into which there must be an initiation."[44] Freemasonry being, then, as it has already been defined, a system of morality illustrated by symbols, the required initiation into it is but another name for the commencement of the study of the science of symbols; not merely symbols conventionally

[44] L'intelligence du Symbole a toujours besoin d'un peu d'aide, et la signification est un mystère auquel il faut être initié.—*Encyclopédie Methodique au mot.*

adopted for its own peculiar design; but, in the first place, the whole system of symbolical instruction, as it was practiced by the ancient patriarchs; and which system masonic writers have termed Primitive, or Noachite Freemasonry; next, the system as it was perverted by the inventors of paganism, and which is called Spurious Freemasonry; and lastly, the same system, augmented, modified, and adapted to later dispensations, and which is distinguished as Hiramite Freemasonry.[45] Clothing its moral and theological instructions under this mystic veil, Freemasonry grants the knowledge and full participation of its sublime truths to those only, who assiduously labor for their attainment. And thus, it may be said, to use the language of that Orphic poem, which was chanted by the Hierophant in the Eleusinian mysteries: "I will declare a secret to those to whom it is lawful: but let the door be shut against all the profane."[46]

It is not, however, every Mason, who attains to this complete knowledge of the science of his profession. Many continue to loiter in the porch of the temple, unwilling to enter its sanctuary, or unable to appreciate the divine treasures which it contains. These are the men who too often speak slightingly of Freemasonry, in their ignorance of its true design. Others there are, who advance further in its mysterious passages, but yet, from sloth, or imbecility, never succeed in embracing

[45] From the author's address, already quoted, the following remarks will be found apposite to the present topic:

"Especially Freemasonry presents itself to our view, in its distinctive and essential character as a *science of symbolism*. This science, at once profound in its substance and poetical in its form, first claims our attention in the hieroglyphical teachings of the ancient Egyptian priesthood. Among them it was organized into a beautiful and instructive system, which is even now affording abundant materials for the laborious researches of the most profound archæologists, and presenting subjects of enticing study to all who investigate the remains of those old philosophers of the Nile. This system is now exclusively confined to the masonic fraternity, who alone, of all modern schools or associations, have preserved the science of symbolism—the system of speaking and teaching, of communicating thought or conveying moral instruction—by means of emblems devised with extraordinary ingenuity, and appropriated to their respective objects with philosophic accuracy."

[46] *Φθόγξομαι οἷς θέμις ἐστι, θύρας δ' ἐπίθεσθε βεβήλοις Πᾶσιν ὁμῶς.*

See it quoted in the Præparatio Evangelica of Eusebius, lib. xiii.

within their grasp the whole of its sublime philosophy. They know enough to respect and admire the institution; but they have not for it that warm, undying attachment, which distinguishes only the attentive votaries, who have deeply drunk of its waters of truth."[47] To these men Dr. Oliver alludes, in the following passage:

"The Order of Freemasonry contains a great number of brethren, who are in the constant practice of its rites, and yet rarely apply the science they professedly admire, to any other purpose than that which is broadly laid down in its ordinary lectures. The historical portion of these interesting elucidations is considered to possess a tendency to fix important truths in our recollection, and to possess no further utility or reference. The preceptive admonitions which read us a lesson on the theological, cardinal, and moral virtues, and other essential duties of our station, are prized on account of their intrinsic merits, as incitements to the practice of our relative and social duties to God, our neighbor, and ourselves; and when the attention is directed to the symbolical instructions of Freemasonry, the common interpretation is usually considered perfectly satisfactory; and the superficial Mason looks for no mystical or second meaning, which may tend to throw an additional light on the system, and invest it with new and increasing interest—forgetting that the principal characteristic of the craft is, that being veiled in allegory, it can be illustrated by no other method than the use of significant symbols."[48]

If, however, the candidate of Masonry, upon his initiation, devotes himself with studious attention to the investigation of the antiquities of the Order, examines it

[47] "An acquaintance with the ritual," says Bro. E. B. Ames, formerly Grand Master of Illinois, "is necessary to a proper discharge of the practical duties of the lodge; but this no more makes the accomplished and intelligent Mason, than an acquaintance with the rudiments of the schools makes the accomplished scholar. A knowledge of the technicalities of the ritual is essential, but not sufficient to a right appreciation of its mystical lessons. As a progressive moral science, Masonry can neither be understood nor appreciated without first a knowledge of its teachings —of the great principles which underlie the foundation—of its history laws, and usages."

[48] Historical Landmarks, vol. i., p. 381 (U. M. L., vol. xi., p. 275).

in all its relations to the mystic philosophy of the ancient world, compares and collates its system of symbols with that of other rites, and acquires, by this training, the true knowledge of all our esoteric doctrines, he will be richly repaid for all his toil, and find, at each step that he advances, something more to love and admire in the institution with which he has connected himself. To such a student, to all who have already entered within our fold, and to all who intend to seek admission, I cannot do better than to repeat the advice given by our brother Oliver, in his profound work on Signs and Symbols.[49]

"We have here," says this distinguished writer, while referring to the science of symbols, "a fund of pleasant research offered to our investigation, which cannot fail to repay the active Mason for any extent of labor he may be induced to bestow upon it. And I must recommend you to apply yourselves assiduously to this curious and amusing study. In the prosecution of such an useful and instructing pursuit, do not suffer your attention to be abstracted by the idiot laugh of ridicule, or the cynical sneer of contempt; but, proceed in an undeviating course to the investigation of truth, assured that the beautiful results will amply reward your labors. If you practice Masonry for the sake of its convivialities alone, it will soon pall on your mind; for these are introduced into the system only to cheer and relieve nature, after its painful and unwearied researches into the hidden stores of masonic knowledge. But if your mind embrace the great principles of Masonry, as the chief source of gratification, and use its lighter shades of enjoyment, merely as temporary relaxations, when the hour of graver labor has expired, you will then enjoy every benefit the science can impart; your expanding genius will soon be imbued with all the vigor of a healthy intellect, matured and ripened by a rich increase of scientific and religious knowledge, and your mind, rapidly advancing to perfection, will ultimately be prepared for the full irradiations of complete and never-fading glory, when time shall be no more."

It is gratifying to know, that with the progress of the

[49] Lecture I, p. 19 (U. M. L., vol. x., book 2, p. 14).

age in all other sciences, that of Masonry has not been neglected, and that although, as in the old Temple, there are, and still must be, some among us—mere hewers of stone, and bearers of burden—who look only to the social or eleemosynary character of the institution, as things which alone they can comprehend, there are daily arising in our ranks, and increasing in numbers, Master Builders who diligently cultivate the history, the antiquities, and the philosophy of Freemasonry, and find a harvest worthy of the reaper's labor, in prosecuting its study as a SCIENCE OF SYMBOLISM.

XI.

THE FREEMASONS AS ARCHITECTS.

"We work in speculative Masonry; but our ancient brethren worked in both operative and speculative.—*Ritual of the Fellow Craft.*

"I do not wish to pry into the mysteries of the Craft; but it would be interesting to know more of their history during the period in which they were literally architects.—*Hallam's Middle Ages.*

It might be supposed, from the operative character of our institution at its origin, that there would be some important relations between it and the science, as well as the practice of architecture. I do not, however, propose in this place, and at this time, to allude to the operative labors of the founders of Freemasonry in the erection of that vast fabric at Jerusalem, which David desired to begin, and which Divine Wisdom permitted his son Solomon to erect to the worship of the Lord. I rather desire to invite the reader's attention to the architectural labors of the craft at a later period of history, and to claim some credit to the Order for the efforts made by our ancestors, in the middle ages of the world, in ornamenting the cities of Europe with religious edifices, many of which still remain as the enduring monuments of their skill and taste.

From the 10th to the 16th century, the continent of Europe was traversed from the southern extremity of Italy to the Abbey of Kilwinning, in Scotland, by a society of traveling architects, who were called by the writers of those and subsequent times, "Freemasons."

The origin of this society, and its connection with the body now known under the same name, I do not here propose to trace.[50] It is sufficient to say, that their connection with, and descent from, the Masons of Solomon's Temple, through the "Collegia artificum" or colleges of artificers, has been firmly established by a continuous chain of testimony, and that there is still less reason to doubt that they are the progenitors of the speculative Freemasons of the present day.

These bodies of traveling artisans were almost exclusively engaged in the construction of religious edifices, and all the great cathedrals of that age were the work of their hands. They were encouraged by the popes, who granted them charters of monopoly as ecclesiastical architects, and conferred on them many privileges of an extensive character. They were declared to be independent of the sovereigns in whose dominions they might be sojourning, and were permitted to govern themselves by laws of their own creation; they regulated their own wages, and were entirely exempt from all taxation; and it is worthy of notice, that in one of the papal bulls, published in their favor, it is stated that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artisans to King Solomon, for the purpose of building the Temple of Jerusalem."

Dr. Henry, the historian, speaking of them, says that "the Popes, for very obvious reasons, favored the erection of churches and convents, and granted many indulgences, by their bulls, to the society of Masons, in order to increase their numbers. These indulgences produced their full effect, in those superstitious times; and that society became very numerous, and raised a prodigious multitude of magnificent churches, about this time, in several countries."[51]

Wren describes these associations in the following language:

"For (as we are told by one who was well acquainted with their history and constitutions), the Italians, with some Greek refugees, and with them French, Germans,

[50] The whole subject has been fully treated by the author in his Lexicon of Freemasonry, at the article "*Traveling Freemasons.*"

[51] History of Great Britain, vol. viii., p. 275.

and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement, and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built; for very many, in those days, were every day building, through piety or emulation: their government was regular; and where they fixed, near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine. The gentlemen in the neighborhood, either out of charity or commutation of penance, gave the materials and carriage. Those who have seen the accounts in records, of the charge of the fabrics of some of our cathedrals near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."[52]

The Messrs. Chalmers, speaking of the structures that were "executed by a class of skilled artisans, who wandered from country to country," say: "We here allude to the Order or craft of Freemasons, the origin of whose associations may be dated from the ninth or tenth centuries, and who attained their greatest numerical strength and importance at the introduction of the Gothic, or pointed style of architecture."[53]

Sydney Smith, Esq., in a paper on the origin of the pointed arch, published in the Archæologia, says: "It is highly probable that the Freemasons, whose importance, as a corporate body, seems to have been established by a papal bull in the early part of the thirteenth century, counted many Eastern workmen among their number. Thus associated, and exclusively devoted to the practice of Masonry, it is easy to infer that a rapid improvement, both in the style and execution of their work, would result. Forming a connected and corresponding society, and roving over the different countries of Europe, wherever the munificent piety of those ages promised employment to their skill, it is a probable, and even a necessary consequence, that improvements, by whomsoever introduced, would quickly become common to all; and to

[52] Parentalia, p. 306.
[53] Information for the People, vol. ii., p. 679.

this cause we may refer the simultaneous progress of one style throughout Europe, which forms so singular a phenomenon in the history of architecture."[54]

On this uniformity of style among these Freemason architects, to which Mr. Smith here alludes, Mr. Hope, in his "History of Architecture," makes the following remarks:

"The architects of all the sacred edifices of the Latin church, wherever such arose—north, south, east, or west—thus derived their science from the same central school; obeyed, in their designs, the same hierarchy; were directed, in their construction, by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence, and rendered every minute improvement the property of the whole body, and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church, or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place, by the same artist. For instance, we find, at particular epochs, churches as far distant from each other, as the north of Scotland, and the south of Italy, to be minutely similar in all the essential characteristics."

Mr. Godwin, in a communication made to the Society of Antiquaries of England, speaking of the marks of the workmen found upon the stones in various ancient buildings, which he had examined, supposes that "these marks, if collected and compared, might assist in connecting the various bands of operatives, who, under the protection of the church—mystically united—spread themselves over Europe during the middle ages, and are known as Freemasons." Subsequently, in the same paper, he says that the identity of these marks, in different countries, notwithstanding their great variety, "seems to show, that the men who employed them, did so by system; and that the system, if not the same in England, Germany, and France, was closely analogous in one

[54] Vol. xxi., p. 521. Knapp, in his Essay on the Secret Discipline of the primitive Christian Church, mentions several other authorities on this subject, to which I am not, at this time, able to refer.

country to that of the others. Moreover," he continues, "many of the signs are evidently religious and symbolical, and agree fully with our notions of the men known as Freemasons."[55]

These masonic marks have been found by M. Didron, of Paris, at Strasburg, Spire, Worms, Rheims, Basle, and other places; and in a series of observations, communicated by him to the Comité Historique des Arts et Monumens, he states, that he can discover in them reference to distinct schools, or lodges of Masons.

It would be impossible, even in an abridged form, to record all the architectural labors of this association, during the period of its activity; to mention only a few, will be sufficient to show, that the science of ecclesiastical architecture has been deeply indebted to the Freemasons for the perfection of beauty and skill which it has reached.

In the 13th and 14th centuries, they erected the cathedrals of Cologne and Meissen; in 1440, that of Valenciennes; and that of Berne in 1421. Besides these, they constructed monasteries, abbeys, cathedrals, and other ecclesiastical edifices, in all parts of the continent, as well as in England and Scotland. Westminster Abbey, and the ruins of that of Melrose, are magnificent examples in these last-mentioned countries.[56]

The Abbé Grandidier has collected, from an old register at Strasburg, very minute particulars of the labors of the association of Freemasons, who erected the magnificent cathedral of that city. It was commenced in the year 1277, but not finished until 1739.

The Masons who were engaged in this chef d'œuvre of Gothic architecture, were divided into the ranks of Masters, Craftsmen, and Apprentices. The place in which they assembled was called a "hutte" or lodge. They made use of the implements of their profession for

[55] Archæologia, vol. xxx., pp. 116, 117.

[56] Dugdale (in his Monasticon, vol. iii., p. 162,) gives the contract between the commissioners of the Duke of York and "William Harwood, Freemason," for the rebuilding of the chapel in the College of Fotheringhay, Northamptonshire; and Ashmole's History of the Order of the Garter, (p. 126,) contains the agreement with "Hylmer and Vertue, Freemasons," for the building of the choir of St. George's Chapel, Windsor. See Knapp's Secret Discipline, in the supplement, on the "Secret of the Royal Arch."

purposes of symbolical instruction, principally employing for this purpose, the level, square, and compass. They had modes of secret recogniton, and a system of mystical initiation, and presented in all their other customs the evidences of their being the progenitors of the fraternity as it now exists.

The European correspondent of the Boston Atlas, makes the following remarks in relation to these workmen at Cologne, another of the labors of these traveling Freemasons:

"There stood the huge mass, a proud monument to Gerhard, Master of the Cologne Lodge of Freemasons, and resisting, as it does, the attacks of nature and the labor of man, a symbol of that mystic brotherhood, which, to use the words of Lafayette, 'owes a double lustre to those who have cherished and to those who have persecuted it. . . . .' During the interval between 1248 and 1323, there were not only fifty Masters and three times as many Fellow Crafts daily employed, but a large number of Entered Apprentices from all parts of Christendom, who had come to study both the operative and speculative branches of the art, and carried home, with the principles which directed the erection of almost every Gothic monument of the age, others which prepared the way for the light of the Reformation."

In 1323, the Church withdrawing its patronage from the Freemasons, the labors of the craft were suspended, and the cathedral remained in an unfinished state until 1842, when, by direction of the King of Prussia, an association was formed, which took charge of its completion, and the original plans, which had been taken from the Lodge by the French in 1794, having been recovered, have been strictly adhered to by the architect, who has also adopted the ancient divisions of the workmen.

References to the works of these traveling Freemasons, who were occupied in building the magnificent religious houses of Europe, will be found in the pages of many antiquarian writers, in addition to those which I have already cited, all of whom unhesitatingly give them the praise of being in possession of an admirable system in the distribution of their labors, and in the government of their workmen—a system precisely similar to that which, our traditions inform us, existed at the construction of

Solomon's Temple—and no one who reads the proofs on this subject can for a moment doubt, that as classical learning was preserved and perpetuated by the monks of the middle ages, so was the science of architecture by the traveling Freemasons of the same period. To them is the world indebted for the invention of that style in architecture, known as the pointed Gothic, in which beauty and grandeur, simplicity and elegance are so skillfully blended, as to have extorted the admiration of all who have beheld the splendid edifices erected by those artists. In the reign of Edward III. of England, and the contemporaneous sovereigns of the continent, this style had reached its utmost point of perfection, and, though after the fourteenth century it rapidly declined, it has again been revived by the taste and genius of the present age. Let it be remembered by its admirers, when viewing the varied and graceful tracery of which it is composed, that its invention and its most beautiful examples are to be attributed to the fraternity of Freemasons.[57]

XII.

FREEMASONRY AND EDUCATION.

"Do we hear of Freemasonry applying any portion of its funds in aid of supporting schools, or of advancing the interests of the arts and sciences? No, its funds are almost entirely appropriated to its own useless vanities."—*Freemasonry, an anti-masonic Poem*, notes, p. 43.

The adoption of efficient means for the education of the destitute orphan children of Masons, constitutes one of the claims of our Order to the esteem of the wise and good. Among the charities of Freemasonry, there is certainly none more important or more worthy of approbation than that which directs itself to the diffusion of learning. To feed the hungry, and to clothe the naked, are among the great objects of the masonic institution; but there is a species of benevolence much higher than these, inasmuch as the mind is superior to the body, and which occupies itself in providing for the intellectual culture of the poor; which seeks to fulfill the proverbial direction of our great founder, and to "bring up a child

[57] Perhaps there is no more interesting as well as succinct account of these traveling Freemasons of the middle ages, than that contained in Mr. Hope's "History of Architecture."

in the way he should go;" and which, by removing ignorance, gives the best assurance for the abolition of crime, its natural offspring. It will be impossible to furnish, within any reasonable limits, an account of all the efforts made by the Lodges in various parts of the world, to promote the cause of education; it will, however, perhaps be deemed sufficient, if a few of these benevolent labors are here recorded. *Ex pede Herculem*—the reader may judge of the whole statue from a part.

One of the earliest instances in England of the efforts of the craft to diffuse the blessings of education, was the Royal Freemasons' girls' school, in the year 1788. To the Chevalier Ruspini is the honor due of having originated this truly charitable institution. In 1789, on the 1st of January, fifteen children were taken into a house provided for them; but since that period the number of pupils has been increased to sixty-six, with a new building which is now, I believe, completed, at an expense of £12,000, which is capable of accommodating one hundred.

The object of this charity is to educate the orphans of deceased or the daughters of indigent masons.

It was observed, in relation to this charity, at one of the festivals, by the Earl of Zetland, as something worthy of notice, that at the first establishment of this school, Ruspini, its founder, was in most prosperous circumstances, but that, in after years, two of his grand-children became recipients of the bounty of that noble institution which their progenitor had commenced. How true is the saying: "Cast thy bread upon the waters and in many days it shall return unto thee."

To this charity not only the Grand Lodge of England, but the subordinate lodges throughout the kingdom, and many individual brethren are in the custom of liberally contributing.

The "Royal Masonic Institution for Boys," is another noble offspring of English masonic benevolence. The object of this institution is to receive, under its protection, the sons of indigent Masons, to provide them with decent clothing, to afford them an education adapted to the situation in life which they are most probably destined to occupy, to inculcate such religious instruction as may be conformable to the tenets of their parents, and ultimately

to apprentice them to suitable trades. Children of all religious denominations, and wherever resident, are eligible to be admitted as candidates from the age of seven to ten, provided their fathers have been Masons for three years, duly registered in the Grand Lodge books, and have continued subscribing members to a lodge for two years. In the year 1853, seven hundred and forty-eight boys had been clothed and educated by the charity.[58]

On the continent of Europe, attention was also early paid by the Freemasons to the important subject of education. "In Germany, Denmark, and Sweden," says Laurie, "charity schools were erected by the lodges, for educating the children of Freemasons, whose poverty debarred them from this advantage. In that which was formed at Brunswick, they were instructed even in classical learning, and various branches of the mathematics; and were regularly examined by the Duke of Brunswick, who rewarded the most deserving with suitable donations. At Eisenach, several seminaries of this kind were established. The teachers were endowed with fixed salaries; and in a short time after their institution, they had sent into the world seven hundred children instructed in the principles of science, and the doctrines of Christianity. In 1771, an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated till they could provide for themselves. In 1773, the united lodges of Dresden, Leipsic, and Gorlitz, erected at Frederickstadt a seminary of learning, for children of every denomination, in the Electorate of Saxony. The masonic subscriptions were so numerous, that the funds of the institution were sufficient for its maintenance; and in the space of five years, above eleven hundred children received a liberal education. In the same year an extensive workhouse was erected at Prague, in which the children were not only initiated into the first fruits of learning, but into those branches of the useful and fine arts, which might qualify them for commercial and agricultural situations."[59]

The members of the lodge held at Chemnitz in Germany, many years ago, amassed a fund by collections

[58] London Freemasons' Magazine.
[59] History of Freemasonry, p. 137 (U. M. L., vol. xv., book 2, p. 84).

taken up at meetings held for the purpose of masonic instruction. This fund has been constantly appropriated to the clothing and education of fifteen poor children, some of whom are Protestants and some Catholics.

There was at Dippoldeswalde in Germany, in 1845, no regularly constituted lodge, but as many of the inhabitants were Freemasons, these brethren formed a reading club, the subscription to which, after deducting necessary expenses, was directed to be appropriated to the purchase of Bibles, to be given as prizes to the most meritorious children of the schools in the town.

The Institute for the Blind, established in Amsterdam by the Masons of Holland, in 1808, is deserving of notice. Pupils are admitted to this establishment gratuitously, if they are poor, or on the payment of a fee, if they are able. Instructions are given in reading, grammar, arithmetic, and the other elementary sciences. Vocal and instrumental music, and various mechanical arts, appropriate to the blind, are taught, such as basket and chair making, knitting, and occupations of a similar kind. Many of the lodges of Holland are in possession of extensive and valuable libraries, appropriated to the use of their members.

It is but a few years since a benevolent brother of the name of Just, a member of a lodge in Dresden, bequeathed to the fraternity a capital of twenty-four thousand thalers (about seventeen thousand dollars), for an asylum for the female orphans of Masons.

The young girls are there instructed, with a view to prepare them for the situation of teachers, while the physical and moral education which they receive, enables them to discharge, with skill and fidelity, all the duties that in future life may devolve upon them as wives and mothers.

In the United States, the subject of education has, for some years past, been receiving the earnest attention of the fraternity. Some of the results of that attention, and the desire to disseminate the light of knowledge, may be summed up in a few paragraphs.

Fifteen years ago, the Grand Lodge of Virginia recommended this subject to the consideration of the fraternity in that State; and lately, a plan has been adopted, by which the subordinate lodges draw lots for the support

of a beneficiary selected by them, for two years, until each lodge has, in this way, been assisted by Grand Charity fund.

The Grand Lodge of Missouri has the honor of being the first masonic body in the world that has established and endowed a college. In October, 1841, the Grand Lodge adopted a resolution, declaring it "expedient and necessary, and the imperative duty, as well as the interest of the Grand Lodge, to establish, at some healthy and convenient point, an institution of learning for the sons of indigent Masons, and such others as the Grand Lodge may from time to time admit." In 1842, a purchase was made of the property of a college, which had formerly been established at Marion, in that State, consisting of the necessary buildings and thirteen acres of land. The college has been since removed to the town of Lexington, and a president and professors having been appointed, the institution has been put into successful operation. The course of studies embraces the whole circle of literature and the sciences; the teachers are all required to be Master Masons, and everything like sectarianism, in its government, is strictly prohibited.[60]

There is also a Masonic College in Kentucky. William M. Funk, a citizen of that State, having bequeathed the sum of ten thousand dollars to the town of La Grange, for the purpose of erecting a seminary of learning, on condition that the citizens of the town would subscribe the further sum of five hundred dollars, the bequest was accepted, and a college edifice erected, with accomodations for three hundred students. In 1843, the trustees of the seminary made a tender of the fund and edifice to the Grand Lodge of Kentucky. The offer was accepted, and the transfer being made, the Grand Lodge immedi-

[60] The college committee reported, in 1855, that "the institution is now permanently established; the doubts and fears of the timid, and the hum of discontent of its opponents, appear drowned by the notes of rejoicing, of confidence, and fidelity, which salute the ear coming from every quarter." When the resolution to establish the college was introduced twelve years ago, the Grand Lodge was without a dollar which it could appropriate, and not one orphan boy was educated by masonic charity in the State of Missouri—"now more than seventy of them may come and drink of the pure fountain of science and virtue, free of tuition fees—some few of whom without any fee for maintenance or education." —*Proceedings of G. L. of Mo.*, 1855.

ately appropriated ten thousand dollars as an endowment fund, and also adopted a resolution, which required all good Masons to contribute one dollar, to be set apart for the support of the beneficiaries who might be sent to the school. The institution is conducted upon the same principles of literary and scientific instruction that govern other colleges in the United States, and is now in a very flourishing condition. In both this college and that of Missouri, the orphans of Masons are gratuitously educated, each Lodge being allowed a certain number of scholarships, in proportion to the amount it has subscribed towards the endowment of the college. The Grand Lodge of Kentucky adopted, in 1845, the following excellent resolution, in relation to the subject of education:

"Resolved, That the Grand Lodge request each and every subordinate lodge under its jurisdiction, to appoint a committee, whose duty it shall be to find out all the orphan children of deceased Masons, within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighborhood where they live, and pay for the same out of the funds of the lodge, and by subscriptions from members and transient brethren; and if there cannot be means enough raised by such sources, then this Grand Lodge may appropriate such sums as it may deem proper for such purposes, by petition being made for the same."

The Lodge and Chapter at Richland, in Mississippi, have established a prosperous seminary of learning, under the name of Eureka Masonic College, to which the fostering aid of the Grand Lodge has been promised, as soon as it can be given without conflicting with other claims upon its bounty. This Grand Lodge appropriated, in 1848, two hundred and fifty dollars, towards defraying the expense of educating four blind children of Masons—and has ordered twenty-five per centum of its aggregate gross funds shall be hereafter set apart for educational purposes.

In October, 1847, the Grand Lodge of Tennessee adopted resolutions for the purpose of collecting an education fund, and declared, that one dollar for every degree conferred in the State, and a like sum to be contributed by every Mason, who was not a member of a Lodge, should be set

apart for that object. It has also appropriated twelve hundred dollars to be invested in stocks as a school fund.

The Grand Lodge of Indiana has resolved to levy a tax of one dollar per annum for four years, upon every Mason in the State, to be appropriated to the establishment of a permanent fund for the purposes of education. It has also directed its attention to the formation of a manual-labor school, and a female orphan asylum.

The Grand Lodge of North Carolina has appointed a standing committee, with the view of making every necessary preliminary arrangement for the ultimate establishment of a seminary of learning.[61]

The Grand Lodge of Ohio has appointed a committee of inquiry on this important subject, and shown a willing disposition to act; the committee having proposed a feasible plan for securing to "every child of a Mason, upon the broad domains of Ohio, a good common school education."

The Grand Lodges of Illinois, Florida, Iowa, and some other States, have taken up the consideration of the question of education, with a spirit that shows their desire, when circumstances will permit, to make this most important charity—the instruction of the poor—one of the essential ingredients of the masonic system of relief.

After reading this brief abstract of some of the efforts of the masonic fraternity for the advancement of education, are we not prepared triumphantly to answer the question, so sneeringly propounded by our adversaries, and which in an excusable spirit of irony, I have adopted as the motto of the present article.

"Do we hear of Freemasonry applying any portion of its funds in aid of supporting schools, or of advancing the interests of the arts and sciences?"

[61] A site for "St. John's College" has been purchased since the publication of the 1st edition of this work, and funds are beginning to be accumulated for its endowment.

XIII.

THE SECRECY OF FREEMASONRY.

"To have revealed
Secrets of men, the secrets of a friend,
How heinous had the fact been, how deserving
Contempt and scorn of all, to be excluded
All friendship and avoided as a blab,
The mark of fool set on his front!"

Milton, Samson Agonistes.

Of all the objections urged against our institution, there is none more frequent than that of its secrecy. "Ye love darkness because your deeds are evil," is the constant charge of our opponents. Yet how slender is the basis on which this accusation rests. Were we to assign no reason, or offer no defense for the secret character of our institution, we would scarcely be asking too much of the uninitiated, when we claimed their forbearance for, or even their favorable opinion of those mysteries, the knowledge of which had been intrusted to a Washington, the father of his country—to a Lafayette, the early friend of that venerated chief—to a Warren, who, on the heights of Bunker, poured out his blood, as though it had been water, for his country's good—to a Franklin, who earned, by a life of philanthropic labor, the enviable title of "the friend of man"—to a Clinton, whose ruling principle of conduct was patriotism—and to that innumerable phalanx of wise, and good, and reverend men, whose names have been enrolled among the disciples of Masonry. The society that such men cherished and supported through life, could have had no evil ingredient in its constitution; the secrets, that they faithfully preserved, must have had truth for their foundation, and virtue for their copestone.

But standing as we do on this vantage ground, we are yet not unwilling to waive its merits and enter fairly into our defense. Why then, to begin, should Masonry be denied that safeguard which is not refused to any other association of men? Are there not secrets between the physician and his patient—between the lawyer and his client—between the merchant and his correspondent? Have not all societies their confidential meetings for the transaction of private business, where none but the mem-

bers dare intrude? What are the secret sessions of the Senate—the secret instructions given to commanders of vessels—the secret consultations of jurymen? The possession of secrets is not then peculiar to Freemasonry. "Every trade, every art, and every occupation" says Harris, "are not to be communicated, but to such as have become proficients in the science connected with them, nor then, but with proper caution and restriction; and oftentimes under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their encouragement. Nay, every government, every statesman, and every individual, has secrets which are concealed with prudent care, and confided only in the trusty and true."[62]

It may also be suggested, that secrecy and silence were always considered as virtues worthy of cultivation by both the pagan and inspired writers of antiquity. Pythagoras assigned a silence of from two to five years to his pupils, as a test of their capacity to receive instruction. Quintus Curtius tells us that among the Persians, a man who could not control his tongue, was supposed incapable of performing any great deed, and that they preserved secrets with such wonderful fidelity, that neither the allurements of hope, nor the compulsion of fear could induce them to betray them. Among the three things which Cato was accustomed to say, that he always repented of, when committed, the divulging of a secret was one. Horace devotes a part of one of his most admired odes to a vindication of the obligation of secrecy, and says that he would not permit a man, who had betrayed the Eleusinian mysteries[63] (the Freemasonry of those times), to remain with him under the same roof, or to sail with him in the same frail vessel:

> "Est et fideli tuta silentio
> Merces. Vetabo, qui Cereris sacrum
> Vulgarit arcanæ, sub iisdem
> Sit trabibus, fragilemque mecum
> Solvat phaselus."[64]

[62] Discourses, p. 172 (U. M. L., vol. iv., book 2, p. 68).

[63] Among the public laws of the Athenians, we find one prescribing death as the penalty for divulging the mysteries. Secrecy was among them a political virtue, and its violation was recognized as a crime to be punished by the State.

[64] Lib. iii., od. i.

In short, the ancients, who deified every virtue, made a god of Silence and Secrecy, whom they called Harpocrates, the son of Isis, and represented him, in his statues, as holding one of his fingers to his mouth, to intimate that the mysteries of religion and philosophy were not to be revealed to the uninitiated.

Among the inspired writers, we find Solomon eulogizing the keeper of secrets, and condemning their betrayer. "Whoso keepeth his mouth and his tongue," says the wise king of Israel, "keepeth his soul from troubles."[65] And in another passage: "Discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away."[66]

On this subject, the Son of Sirach thus wisely and beautifully teaches:

"Whoso discovereth secrets, loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou betrayest his secrets, follow no more after him: for as a man hath destroyed his enemy; so hast thou lost the love of thy neighbor. As one that letteth a bird go out of his hand; so hast thou let thy neighbor go, and shalt not get him again. Follow after him no more; for he is too far off: he is as a roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be reconcilement; but he that betrayeth secrets is without hope."[67]

Coming, then, to our conclusions, upon the principle of analogy with other institutions, I think it must be admitted, that if the secrets of Freemasonry are not criminal in their character and design, there can be nothing objectionable in the naked, abstract fact of their secrecy. Now that our secrets are at least harmless, may most undoubtedly be inferred from the many irreproachable men to whom they have been intrusted.

But we have another ground of defense. The secrets of Freemasonry are essential to the very existence and utility of the institution. Without these secrets, which constitute the universal language of Masonry, the great objects of assistance, protection, and brotherly kindness to the unknown and destitute stranger, could not be

[65] Prov. xxi. 23.
[66] Prov. xxv. 9, 10.
[67] Ecclesiasticus xxvii. 16–21.

effected, for want of a certain mode of recognition. This great advantage of the society would, therefore, be lost. Its claims upon the affection and attachment of its members would be lessened, and its power of doing good impaired.

"The importance of secrecy with us," says Hutchinson, "is such, that we may not be deceived in the dispensing of our charities; that we may not be betrayed in the tenderness of our benevolence; or that others may not usurp the portion which is prepared for those of our own family." Besides, as something more than the influence of a general and indiscriminating affection is necessary, to excite men to deeds of active benevolence and loving kindness, this something necessary to serve as a tie, which shall give Freemasons a warmer interest in each other, is to be found in the secrets of the institution, of which the members only are the common participators. Secrecy is, in short, the casket in which the jewels of Freemasonry are kept for better preservation. Who shall blame us, for having thus deposited them in a place of security, and locked them up in the "safe depository of faithful breasts?"

But the truth, after all, is, that we have no secrets which we keep from the worthy and deserving, who choose to ask for them. "The good and worthy," says an author whom I have before cited,[68] "may come amongst us. Our doings are displayed before them, and it is too much to hear any complain of ignorance, or speak evil of a science, which they want the inclination, or the capacity, or the qualification to understand." To him whose character is without blemish, and whose conduct is, as our antiquated language expresses it, "under the tongue of good report," the portals of our Lodge are ever open. Let him ask, and he shall receive—let him seek, and he shall find—let him knock, and it shall be opened unto him. And when he has entered, he will find there, traditions which may enlarge his knowledge, doctrines which may improve his heart, and precepts which may strengthen his piety; and these preserved, impressed, and enforced by appropriate ceremonies, which require, for their due appreciation, the necessary preparations of silence, secrecy, and solemnity.

[68] Rev. Mr. Dakeyne, Sermon at Lincoln, Eng.

X.

UNWORTHY MEMBERS OF THE LODGE.

"De toutes les sociétés humaines, la plus propre à former le véritable homme de bien, sous tous les rapports possibles, est, sans contredit, la Maçonnerie. Mais quelque bien conçues qui soient les lois, elles ne changent point entièrement la nature de ceux qui doivent les observer; à la vérité, elles les éclairent; elles les guident; mais comme elles ne peuvent les diriger qu'en réprimant la fougue de leur passions, souvent celles-ci prévalent, et l'institution est oubliée."

Gorgereau, Discours sur la Flatterie.

That there are men in our Order, whose lives and characters reflect no credit on the institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity, is a fact which we cannot deny, although we may be permitted to express our grief, while we acknowledge its truth. But these men, though in the Temple, are not of the Temple—thy are among us, but are not with us—they belong to our household, but they are not of our faith—they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived, and hearing, they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received. And, indeed, hard and unjust would it be to censure the masonic institution, bacause, partaking of the infirmity and weakness of human wisdom, and human means, it has been unable to give strength and perfection to all who come within its pale. The denial of a Peter, the doubtings of a Thomas, or even the betrayal of a Judas, could cast no reproach on that holy band of Apostles, of which each formed a constituent part.

If religion, with all the divine support that has been promised and given to it, fails to secure the perseverance in holiness of all its votaries, who can expect that the disciples of masonic light will not sometimes continue to wander in darkness? The Brother may, in each instance, by his evil conduct, disgrace a good profession, but Religion and Masonry will both remain uncorrupted. The

fountain is not the less pure, because the stream which flows from it has become sullied in its progress through a filthy soil; and the sacred teachings of truth are not the less divine, because they have been offered, without effect, to the soul contaminated by the follies, and corroded by the selfish cares of the world.

"Is Freemasonry answerable," says a distinguished writer,[69] "for the misdeeds of an individual brother? By no means. He has had the advantage of masonic instruction, and has failed to profit by it. He has enjoyed masonic privileges, but has not possessed masonic virtue." Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation. God alone can change the heart. Masonry furnishes precepts and obligations of duty, which, if obeyed, must make its members wiser, better, happier men—but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull and deaf to our lessons; for in so doing, you condemn the holy religion which you profess. Masonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality, and the most faithful obedience to government and the laws; and while this continues to be its character, it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

"Without intruding," says De Witt Clinton, "in the remotest degree, a comparison or improper allusion, I might ask whether we ought to revile our holy religion, because Peter denied, and Judas betrayed?"

Masons do not pretend to claim for their society, a purity which does not belong to any other human institution. They know and they regret, that although the light has been offered to all, many are still groping in darkness, and they perceive too often, with unavailing sorrow, that the brightest jewels of the craft are dimmed, and their lustre diminished, by the vicious conduct of those who unworthily wear them. But this is the lot of man, with whom there can be nothing perfect—nothing free in all its parts from error—nothing which

[69] Dr. Oliver, Landmarks, vol. i., p. 148 (U. M. L., vol. xi., p. 100).

does not bear upon its face some traces of the serpent's trail.

"In apostolic days," says a reverend brother,[70] "all were not Israel who were of Israel; neither in these later times are all Christians who profess the gospel; nor is it a stigma on Masonry that the ill conduct of some of its adherents disgraces a good profession; the Order remains uncorrupted; and every unworthy brother, whether high or low, commits a threefold offense; he disgraces himself, brings dishonor on the community to which he belongs, and hinders its profitable progress in the world."

The true spirit of our defense on this topic, is contained in the passage which has been adopted as the motto of the present article, to be found in a discourse delivered at Paris, more than sixty years ago. Of all human societies, Freemasonry is, undoubtedly, under all circumstances, the fittest to form the truly good man. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men, by restraining the impetuosity of their passions, these last too often become dominant, and the institution is forgotten.

XV.

THE EXCLUSIVENESS OF FREEMASONRY.

"I can feel for all indifferently, but I cannot feel for all alike ..... I can be a friend to a worthy man, who, upon another account, cannot be my mate or *fellow*. I cannot *like* all people alike.

Charles Lamb, Essays of Elia.

It has been urged as an objection to our institution, "that we are exclusive in our charities, conferring them on our own members, in preference to other deserving objects. We cannot deny the fact, but we may dispute its value as an objection. Tried by this criterion of usefulness or virtue, what human institution could escape censure? Religion itself, divine as is its origin, universal as is its application, does not refuse to make this

[70] Rev. Dr. Russel, of Devonshire, England.

distinction between those who are of its household and those who are not." "As we have opportunity, therefore," writes St. Paul to the Galatians, "let us do good to all men, especially unto them who are of the household." And the doctrine thus explicitly taught by the Apostle, has ever been the guiding principle of every religious community, of every benevolent association, of every political society, that has existed before or since his day. It is a feeling born with us, ingrafted by nature in our constitution, and that, too, for the very best and wisest of purposes, that we should give a greater share of love to those who are linked to us by any circumstance of relationship, natural or acquired, than to those whose only claim upon us is that of a general descent from the common stock of Adam. The same impulses of affection that make the mother cling to her offspring, that unite the patriot to his country, that bind the Christian to his faith, are exercised in giving more or less of an exclusive character to all artificial combinations of men. The French have given to it a name which it wants in our language, and call it an "esprit du corps." It is a feeling so natural to man, that no one ever dreams of controlling it, or, except where Freemasonry is concerned, of condemning it. The stranger, while sojourning on a foreign shore, feels his heart warm with an increased glow to all who speak his native tongue, and derive their birth from his fatherland. In trouble and distress, the Christian flies, without hesitation, for comfort or assistance to the believers in his own peculiar faith. Who ever heard of a Presbyterian synod providing for the education of the orphans, and the support of the widows of an Episcopalian church, or the members of an Episcopalian convention appropriating their charitable funds to be equally divided between the indigent of every denomination, without reference to the superior claims of their own poor? Do not the rules of every benevolent society draw this broad distinction? Why, then, should Masonry alone, human and imperfect as it is, be expected to emulate that universal and undistinguishing benevolence which is to be seen only in the all-perfect charity of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust?"

The practice, then, of Freemasonry, like that of every other society, is precisely in accordance with the doctrine of the Apostle already quoted. It strives to do good to all, to relieve the necessitous and deserving, whether they be of Jerusalem or Samaria, to clothe the naked, to feed the hungry, and to comfort the distressed, always, however, giving a preference to those of its own household—those who, in the day of their prosperity, supported and upheld the institution, on which they, in the time of their adversity, have called for aid—those who have contributed out of their abundance to its funds, that its funds might be prepared to relieve them in their want—those who have borne their share of the burden in the heat of the day, that, when their sun is setting, they may be entitled to their reward. And in so acting, Masonry has the warrant of universal custom, of the law of nature, and the teachings of scripture.

XVI.

THE QUESTION OF MASONIC OATHS.

In the year 1738, Clement XII., at that time Pope of Rome, issued a bull of excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the institution confederated persons of all religions and sects, in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments. In a subsequent edict, his Holiness, exercising his dispensing power, declared that "oaths of secrecy, in matters already condemned, are thereby rendered void, and lose their obligation.

This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal See. We shall find it existing in a sect, which we should suppose, of all others, the least likely to follow in the footsteps of a Roman pontiff. In 1757, the Associate Synod of Seceders of Scotland adopted an act, concerning what they called "the Mason oath," in which it is declared, that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise

to abstain from all future connection with the Order, "shall be reputed under scandal and incapable of admission to sealing ordinances," or, as Pope Clement expressed it, be "ipso facto excommunicated."

In the preamble to the act, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are: "That there were very strong presumptions, that, among Masons, an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things, which they swear to keep secret, be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things, which are ground of scruple, in the manner of swearing the said oath."[71]

These have, from that day to this, constituted the sum and substance of the objections of anti-masons to the obligation of masonic secrecy, and for the purpose of brief examination, they may be classed under the following heads:

1st. It is an oath.

2ndly. It is administered before the secrets are communicated.

3rdly. It is accompanied by certain superstitious ceremonies.

4thly. It is attended by a penalty.

5thly. It is considered, by Masons, as paramount to the obligations of the laws of the land.

In replying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversaries in relation to the mysteries of the craft. "He cannot, therefore, exhibit those mysteries to view, or subject them to examination. He must, then, like the lion in the fable, suppose the picture such as it is represented by his antagonists."[72] But we will grant, for the sake of argument, that every one of the first four charges is true, and then inquire in what respect they are offensive or immoral.

[71] This "Act" of the Associate Synod was ably answered, by a writer in the Scots' Magazine for October, 1757. I shall have occasion to quote some of his arguments in the course of this examination.

[72] Writer in the Scots' Magazine.

1st. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any divine or human law. Indeed, the infirmity of human nature demands, in many instances, the sacred sanction of such an attestation—and it is continually exacted in the transactions of man with man, without any notion of sinfulness. Where the time, and place, and circumstances, are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or the performance of any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of scripture, of being considered a criminal act." The command of our Saviour to "swear not at all," has been interpreted, by but a small part of Christendom, as forbidding the administration of even judicial oaths. The theologians and commentators, with few exceptions, have given it a different meaning.[73]

Whitby says, "Christ, by this prohibition, must not be supposed to forbid all swearing as a thing absolutely evil; for in those writings which were indited by the Holy Ghost, St. Paul doth often seal the truth of what he delivered by an oath; and he adds, "these words must not be so interpreted as to forbid all promissory oaths, in which we do engage, by calling God to witness we will be faithful to our promises, or will do this or that hereafter."[74].

Dr. Gill concurs in this opinion, and contends, that the prohibitory words of Christ "must not be understood in the strictest sense, as though it was not lawful to take an oath upon any occasion, in an affair of moment, in a solemn, serious manner, and in the name of God, which

[73] The ancients made a classification of two kinds of oaths, which the Greeks distinguished as *ὁ μέγας ὅρκος*, the oath used only on solemn and important occasions, and *ὁ μικρὸς ὅρκος*, that used in trifling matters, or even merely as an expletive to fill up a sentence. It is to the latter, and not to the former of these modes of swearing, that Christ refers in his prohibition.

[74] Commentary on the Old and New Testament.

may be safely done—but of rash swearing about trivial matters, and by the creatures."[75]

Even the Quaker, when he makes his solemn affirmation, is pronouncing an oath as sacred, though under a different form, as he who kisses the Bible. The essence of an oath is not the peculiar ceremony which accompanies it, but the implied attestation of God to the truth of the thing declared, or to the sincerity of the person making it.

2ndly. The objection that the oath is administered before the secrets are made known, is sufficiently absurd to excuse a smile. The purposes of such an oath would be completely frustrated, by revealing the thing to be concealed, before the promise of concealment was made. In that case, it would be optional with the candidate to give the obligation, or to withhold it, as best suited his inclination. If it be conceded that the exaction of a solemn promise of secrecy is not, in itself, improper, then certainly the time of exacting it, is before and not after the revelation.

Dr. Harris has met this objection in the following language:

"What the ignorant call 'the oath,' is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialities of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benovolent purport prevented. Now pray what harm is there in this? Do you not all, when you have anything of a private nature, which you are willing to confide in a particular friend, *before you tell him what it is*, demand a solemn promise of secrecy. And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil."[76]

3rdly. The objection that the oath is accompanied by certain superstitious ceremonies, does not seem to be entitled to much weight. Oaths, in all countries, and at all times, have been accompanied by peculiar rites,

[75] Exposition of the New Testament.

[76] Masonic Discourses—Disc. ix., p. 174 (U. M. L., vol. iv., book 2, p. 69).

intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they took an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took hold of the horns of the altar, and touched the sacrificial fire, as in the league between Latinus and Æneas, where the ceremony is thus described by Virgil:

"Tango aras; mediosque ignes, et numina, testor."[77]

Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars.[78] Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore.[79] In all solemn covenants the oath was accompanied by a sacrifice, and some of the hair being cut from the victim's head, a part of it was given to all present, that each one might take a share in the oath and be subject to the imprecation.[80] Other ceremonies were practiced at various times, and in different countries, for the purpose of throwing around the act of attestation, an increased amount of awe and respect. The oath is equally obligatory without them, but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises, or confirming their covenants. The ceremonies, attributed by the Synod of Scotland, and the other adversaries of the institution, to the Masons, are, according to their own statement, perfectly innocent in themselves; and charity, as well as common sense, would suggest the possibility, that, to those who unite in them, these ceremonies, if there are any such, may have some impressive and appropriate signification. It is a mark of the grossest ignorance, and the consequence of a contracted intellect, to condemn what is not understood, simply because it is incomprehensible.

[77] Æneid, xii. 201:

"I touch the sacred altars, touch the flames,
And all those powers attest, and all their names."—*Dryden.*

[78] As in the same league:

"Suspiciens cœlum; tenditque ad sidera dextram;
Hæc eadem Ænea, terram, mare, sidera, juro."—*Æn.* xii. 196.

[79] Potter, Archæologia Græca. B. II., ch. vi., p. 229.

[80] Ibidem.

4thly. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever, can affect the purport or augment the solemnity of an oath, which is in fact the attestation of God to the truth of a declaration, as a witness and avenger, and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all penalties, as the necessary consequence of its violation. The writer in reply to the Synod of Scotland, to whom I have already referred, quotes the opinion of an eminent jurist to this effect:

"It seems to be certain, that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation and an obsecration. For in an oath, the execration supposes an attestation as a precedent; and the attestation infers an execration as a necessary consequence."[81]

Hence, then, to the believer in a superintending Providence, every oath is "an affirmation, negation, or promise, corroborated by the attestation of the Divine Being;" this attestation includes an obsecration of divine punishment in case of a violation, and it is therefore a matter of of no moment, whether this obsecration or penalty be expressed in words, or only implied; its presence or absence does not, in any degree, alter the nature of the obligation.[82] If in any promise or vow made by Masons, such a penalty is inserted, it may probably be supposed that it is used only with a metaphorical and paraphrastical signification, and for the purpose of symbolic or historical allusion. Any other interpretation but this, would be entirely at variance with the opinions of the most intelligent Masons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

[81] Illud videtur esse certum, omne juramentum promissorium, quacunque forma concipiatur, explicatiore vel contractiore, utramque virtualiter continere attestationem, scilicet et execrationem. Nam in juramento, et execratio supponit attestationem, ut quid sibi prius; et attestatio subinfert execrationem ut suum necessarium consequens."—*Saunderson, de oblig. jurament. prel.* 1. § x.

[82] "Whatever may be the form of an oath, its signification is the same God is called to witness or to notice, what we swear; and it is invoking his vengeance or renouncing his favor, if what we say be false, or if what we promise be not performed."—*Paley, Book III. ch. xvi.*

5thly. The last, and indeed the most important objection urged, is, that these oaths are construed by Masons as being of higher obligation than the law of the land. It is vain that this charge has been repeatedly and indignantly denied; it is in vain that we point to the integrity of character of thousands of eminent men who have been members of the fraternity; it is in vain that we recapitulate the order-loving and law-fearing regulations of the institution: the charge is renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. Let us, then, seek for its refutation in the language of our adversaries themselves. W. L. Stone was at one time a Mason of some eminence in the State of New York; but in the anti-masonic excitement, he renounced his connection with the Order, and as an evidence of the sincerity of his abjuration, wrote an octavo book of five hundred and sixty pages, for the avowed purpose of proving that the masonic institution "cannot and ought not longer to be sustained." This work was composed in the form of letters, which were addressed to John Quincy Adams, the personal and political friend of Stone, and one of the bitterest enemies of Freemasonry that those days of excitement and bitterness produced. In the seventh of these letters, Col. Stone thus meets and refutes the accusation that Masons hold the obligations of the Order as paramount to those of the laws of the country in which they live:

"Is it, then, to be believed, that men of acknowledged talents and worth in public stations, and of virtuous, and frequently religious habits, in the walks of private life—with the Holy Bible in their hands, which they are solemnly pledged to receive, as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality, even by silence? Can it for a moment be supposed, that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own lives,

illustrated the beauty of holiness—is it to be credited, that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible, that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences, binding them to eternal silence in regard to the guilt of any man, because he happens to be a Freemason, no matter what be the grade of offense, whether it be the picking of a pocket, or the shedding of blood? It does really seem to me impossible. that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens. Yet, still I am aware, that an awful example of fact can be cited against me.[38] And I am also aware, that the authors of the example to which I refer, have not been treated by the whole masonic fraternity with that degree of indignation and abhorrence which they justly merited. On the contrary, it is but too true, that in some instances, ignorance and fanaticism have conspired to extend aid and

[38] He here alludes to the well-known case of Morgan. I do not intend, at this time, to open that unhappy controversy, but it may be as well to remind the reader, that the only witness who testified to the circumstances of the imprisonment and murder, was one Edward Giddins—that much of his evidence was of a hearsay character—that he appeared in the questionable position of an accomplice confessing his guilt to escape punishment—that his testimony is corroborated neither by circumstances nor by other witnesses—and that lastly, according to his own showing, he was an atheist. On the other, there are good reasons for believing that no violence was ever offered to the person of Morgan, but that he left this country for the purpose of his own pecuniary emolument. The Chaplain of the Frigate Brandywine, which carried Lafayette to France in the year 1825, and was afterwards stationed in the Mediterranean, states, in an account of the cruise which he published, that he saw and conversed with Morgan at Smyrna, in Turkey. Again, one Ezra Sturges Anderson, stated in the Hallowell Advocate, that he had seen Morgan, whom he knew years before, passing by the name of Harrington, on Mount Desert Island, on the coast of Maine, in April, 1829, hale and hearty, and boasting that he had made $20,000 by his book. I know not how much credibility is to be attached to either of these statements, but I suppose that they are worth at least as much as those of Giddins, and, at all events, they leave us to form our opinions on this subject altogether from probabilities. Certainly no argument on the subject of masonic obligations is to be founded on circumstances which we have no reason to believe ever occurred. See a very impartial narrative of the anti-masonic excitement, written by Henry Brown, Counselor at Law and published at Batavia, N. Y., in 1829.

comfort to those, who with good cause are believed to be of the guilty number. Still, however, I must protest against the construction attempted to be put upon the obligations, as being directly at variance with the interpretation always given them by those with whom I have formerly mingled in intimate fellowship among Masons."[84]

These are, I believe, the only objections that have been urged to the masonic oath, vow, or promise, whichever of these it may be considered; and I trust that I have shown their insufficiency. As to the assertion made by a few anti-masonic writers, that these obligations have no binding force, as this question is entirely unconnected with the defense of the institution, and as any effort to prove the falsity of such a doctrine would, in my opinion, be an insult to the principles of honor and even of common honesty, which I presume to actuate my readers, I shall leave this topic entirely untouched.

XVII.

FREEMASONRY AND WOMAN.

"To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it."—*Dunckerley, Provincial Grand Master for Essex.*

"'Tis not because she lightly is esteemed,
Or that unworthy she is thought to be,
Nor that her mind incompetent is deemed
To appreciate the glorious mystery,
Or that she's wanting in fidelity.
That woman is excluded from the right
Of being numbered with the Sons of Light;
But 'tis because that man alone can do
The work which on our trestle-board is laid.
But yet to her we're not less kind and true,
And fain we'd have her sympathy and aid;
Her words to cheer us in our works of love;
Her smiles to glad like sunbeams from above,
And sorrowing tears when life and health shall fade.'"
Anon.

The prohibition of women from our mysteries has not so much been adduced as an objection, by our adversaries, for imputation of censure, as it has been introduced by

[84] Stone's Letters on Masonry and Anti-masonry. Letter vii., pages 69 and 70.

our friends, for the purposes of apology. To the intelligent man or woman, the fact is one which was to have been expected, in the prevailing customs of society, and would hardly need a defense, or any other reason for the prohibition, than that it is neither proper, nor usual, for women to mingle in the assemblages of men. As, however, the objection has been made, it is perhaps expedient, that some reply should be made to it, in a work professedly intended to vindicate the character of the institution.

Perhaps the best reason that can be assigned, for the seclusion of women from our lodges, will be found in the character of our organization as a mystic society. Speculative Freemasonry is only an application of the art of operative Masonry to purposes of morality and science. The operative branch of our institution was the forerunner and origin of the speculative. Now, as we admit of no innovations or changes in our customs, speculative Masonry retains, and is governed by, all the rules and regulations that existed in, and controlled, its operative prototype. Hence, as in this latter art, only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were employed; so in the former, the rule still holds, of excluding all who are not in the possession of these pre-requisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because, on our entrance into the Order, we found certain regulations which prescribed, that only men capable of enduring the labor, or of fulfilling the duties of operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of speculative Masonry.

Freemasonry is, however, not singular in its treatment of the female sex. Other societies do not permit women to mingle in their deliberations. Governments have made a distinction in the rights and principles they extend to the two sexes. Females are debarred from participating in the councils of the legislative assembly, from sharing in the glories of the battle field, or from enjoying

the dignities and emoluments of the learned professions. And yet, except among a few Amazons, who would willing unsex themselves, we hear of no complaints, that women are not found among our legislators, our generals, our judges, our clergy, or our physicians. The truth is, that woman's proper sphere is another more contracted, but more amiable and useful one. It is at the domestic hearth, administering happiness as the faithful wife, and inculcating the practice of virtue as the exemplary mother; it is, in short, in the active discharge of all the duties which belong to HOME—that truly Anglo-Saxon word and Anglo-Saxon place—that woman finds her appropriate position. There, in the spontaneous gushings of her own gentle nature, she will find instinctive impulses for the exercise of all those virtues, which ruder man requires some external motive to teach him to love and to perform.

But though we do not admit females to a participation in our ceremonies, we do not love and cherish them the less. One of the most solemn of our mystic rites inculcates a reverence for the wife, the mother, the daughter, and the sister of the Mason, who, in their relationship to our brethren, exercise a peculiar claim upon the affections and sympathies of the craft. That she is not with us in our labors is our loss, not hers. We miss the encouragement of her smile, and the example of her tenderness; but while, in our acts of charity and benevolence, we do not forget the claims of the widow and the orphan, we can hardly deem it a reproach, though it may be a misfortune, that we, like all other societies, exclude her from an association with us in the business of our lodges.

XVIII.

THE PERSECUTIONS OF FREEMASONRY.

Freemasonry, like every thing good and true, has been subjected, not only to the suspicions of the narrow-minded, the false accusations of the unworthy, and the misinterpretations of the ignorant, but to the more active and cruel persecutions of the bigoted. Like religion, it has had its martyrs, and has vindicated its truth and its purity, by the sufferings and devotion of its disciples.

The task would be a tedious and ungrateful one, to pass in minute review the whole history of the persecutions which have been heaped upon the Order by its vindictive foes. The fagot and the stake have not been spared, and the wheel and the rack have been in vain resorted to, to extract from tortured flesh confessions and renunciations that gold and silver could not purchase. In every case, the record of which has been transmitted to us, the Masons who have been subjected to these painful ordeals, for their fidelity to the institution, have proved the masonic influence of the lessons they had received, by unwavering and unflinching fidelity to their obligations.

The institution for which so much has been endured, without betrayal or denial, must have in itself some element of excellence; and, therefore, the history of the persecutions of Masonry is a testimonial in its favor, that is well entitled to some place in the pages of a work dedicated to its defense. From the multitude of martyrs, whose attachment to the Order has been tested by their martyrdom, I select one only, but that, perhaps, not the least significant.

The sufferings inflicted, in 1743, by the inquisition at Lisbon, on John Coustos, a Freemason, and the master of a lodge in that city, and the fortitude with which he endured the several tortures, rather than betray his trusts, and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book,[85] detailing his sufferings, from which we have presented our readers with the following abridged narrative.

John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father, to England, where he became a naturalized subject. In 1743 he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary or dealer in precious stones.

In consequence of the bull or edict of Pope Clement

[85] The sufferings of John Coustos for Freemasonry, and his refusing to turn Catholic, in the Inquisition at Lisbon, etc., etc, London, 1746. 8vo. 400 pages.

XII., denouncing the masonic institution, the lodges at Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately, at the residences of the members. Of one of these lodges, Coustos, who was a zealous Mason, was elected the master. A female, who was cognizant of the existence of the lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the members were "monsters in nature, who perpetrated the most shocking crimes." In consequence of this information, it was resolved, by the Inquisition, that Coustos should be arrested, and subjected to the tender mercies of the "Holy Office." He was accordingly seized, a few nights afterwards, in a coffee-house; the public pretense of the arrest being, that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, the friend and warden of Coustos, whom also they had, a short time previously, arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron gate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bare-headed, before the president and four inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the

Inquisitors, and the examination was renewed. As this was the first occasion on which the subject of Freemasonry was introduced, we shall give the account of it in the very words of Coustos:

"The first question they asked me was, 'Whether I had carefully looked into my conscience, pursuant to their injunction.' I replied, 'That after carefully reviewing all the past transactions of my life, I did not remember my having said or done anything that could justly give offense to the holy office; that from my most tender youth, my parents, who had been forced to quit France for their religion, and who knew, by sad experience, how highly it concerns every one that values his ease, never to converse on religious subjects, in certain countries, had advised me never to engage in disputes of this kind, since they usually embittered the minds of the contending parties, rather than reconciled them; further, that I belonged to a society composed of persons of different religions; one of the laws of which society expressly forbids its members ever to dispute on those subjects upon a considerable penalty.' As the inquisitors confounded the word society with that of religion, I assured them 'that this society would be considered as a religious one, no otherwise than as it obliged its several members to live together in charity and brotherly love, how widely soever they might differ in religious principles.' They then inquired, 'how this society was called?' I replied, 'That if they had ordered me to be seized, because I was one of its members, I would readily tell them its name; I thinking myself not a little honored in belonging to a society, which boasted several Christian kings, princes, and persons of the highest quality, among its members; and that I had been frequently in company with some of the latter as one of their brethren.'

"Then one of the inquisitors asked me, 'Whether the name of this society was a secret?' I answered, 'that it was not; that I could tell it them in French or English, but was not able to translate it into Portuguese.' Then all of them fixing, on a sudden, their eyes attentively on me, repeated alternately, the words Freemason, or Francmaçon: from this instant I was firmly persuaded, that I had been imprisoned solely on account of Masonry.

"They afterwards asked, 'What were the constitutions

of this society?' I then set before them, as well as I could, 'the ancient traditions relating to this noble art, of which (I told them) James VI., king of Scotland, had declared himself the protector, and encouraged his subjects to enter among the Freemasons: that it had appeared, from authentic manuscripts, that the kings of Scotland had so great a regard for this honorable society, on account of the strong proofs its members had ever given of their fidelity and attachment, that those monarchs established the custom among the brethren, of saying, whenever they drank, *God preserve the king and the brotherhood:* that this example was soon followed by the Scotch nobility and the clergy, who had so high an esteem for the brotherhood, that most of them entered into the society.

"'That it appeared from other traditions, that the kings of Scotland had frequently been Grand Masters of the Freemasons; and that, when the kings were not such, the society were empowered to elect, as grand master, one of the nobles of the country, who had a pension from the sovereign, and received, at his election, a gift from every Freemason in Scotland.'

"I likewise told them, 'that queen Elizabeth, ascending the throne of England at a time that the kingdom was greatly divided by factions and clashing interests, and taking umbrage at the various assemblies of great numbers of her subjects, as not knowing the designs of those meetings, she resolved to suppress the assemblies of Freemasons; however, that, before her majesty proceeded to this extremity, she commanded some of her subjects to enter into this society, among whom was the archbishop of Canterbury, primate of her kingdom; that these, obeying the queen's orders, gave her so very advantageous a character of the fidelity of the Freemasons, as removed at once all her majesty's suspicions and political fears; so that the society have, ever since that time, enjoyed in Great Britain, and the places subject to it, all the liberty they could wish for, and which they have never once abused.'

"They afterwards inquired, 'What was the tendency of this society?' I replied, 'Every Freemason is obliged, at his admission, to take an oath on the holy gospel, that he will be faithful to the king, and never enter into

any plot or conspiracy against his sacred person, or against the country where he resides; and that he will pay obedience to the magistrates appointed by the monarch.'

"I next declared, 'that charity was the foundation and the soul, as it were, of the society, as it linked together the several individuals of it, by the tie of fraternal love; and made it an indispensable duty to assist, in the most charitable manner, without distinction of religion, all such necessitous persons as were found true objects of compassion.' It was then they called me 'liar,' declaring, 'that it was impossible this society should profess the practice of such good maxims, and yet be so very jealous of its secrets as to exclude women from it.' The judicious reader will perceive at once, the weakness of this inference, which perhaps would be found but too true, were it applied to the inviolable secrecy observed by this pretended holy office, in all its actions."

The result of this conference was, that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period, he was taken three times before the inquisitors. In the first of these examinations they again introduced the subject of Freemasonry, and declared that if the institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing, so industriously, the secrets of it. Coustos replied to this objection as follows:

"I told them, that as secrecy naturally excited curiosity, this prompted great numbers of persons to enter into this society; that all the moneys given by members, at their admission therein, were employed in works of charity; that by the secrets which the several members practiced, a true Mason instantly knew whether a stranger, who would introduce himself into a lodge, was really a Freemason; that, was it not for such precautions, this society would form confused assemblies of all sorts of people, who, as they were not obliged to pay obedience to the orders of the master of the lodge, it consequently would be impossible to keep them within the bounds of that decorum and good manners, which are strictly observed, upon certain penalties, by all Freemasons.

"That the reason why women were excluded this society, was to take away all occasion for calumny and

reproach, which would have been unavoidable, had they been admitted into it. Further, that since women had, in general, been always considered as not very well qualified to keep a secret, the founders of the society of Freemasons, by their exclusion of the other sex, thereby gave a signal proof of their prudence and wisdom.

"They then insisted upon my revealing to them the secrets of this art. 'The oath,' (says I,) 'taken by me at my admission, never to divulge them directly or indirectly, will not permit me to do it: conscience forbids me, and I therefore hope your lordships are too equitable to use compulsion.' They declared, that my oath was as nothing in their presence, and that they would absolve me from it.' 'Your lordships,' (continued I) 'are very gracious; but as I am firmly persuaded that it is not in the power of any being on earth to free me from my oath, I am firmly determined never to violate it.' This was more than enough to make them remand me back to my dungeon, where, a few days after, I fell sick."

After his recovery, he was again taken before the inquisitors, who asked him several new questions with regard to the tenets of Freemasony: among others, whether he, since his abode in Lisbon, had received any Portuguese into the society? He replied that he had not; that it was true, indeed, that Don Emanuel de Sousa, Lord of Calliaris, and Captain of the German Guards, hearing that the person was at Lisbon who had made the Duke of Villeroy a Freemason, by order of the French king, Louis XV., had desired the French minister at the Portuguese court to send for him; but on being told that the king of Portugal would not permit any of his subjects to be Freemasons, he had desired two of the brethren to wait on Don Emanuel, and inform him that he was ready to receive him into the brotherhood, if he could obtain the king's leave—being determined to do nothing which could excite the indignation of his majesty. But Don Emanuel still continuing importunate, and insisting that there was no truth in what had been observed of the king's prohibition, Coustos, to get rid of his entreaties, had made so high a charge for his initiation as he knew would suppress his desire to enter into the Order.

To this, one of the inquisitors replied, that it was not only true that his Portuguese majesty had forbidden any

of his subjects to be made Freemasons, but that there had been fixed up, five years before, upon all the churches in Lisbon, an order from the pope, strictly enjoining the Portuguese not to enter the society, and even excommunicating all such as then were or should afterwards become members of it. After some further conversation, in which Coustos endeavored to defend himself from the charge of having introduced Freemasonry into Lisbon, he was again remanded to his dungeon.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry—threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

As the next interview furnishes some interesting items of the character of the institution in those days, we give the account of it in his own words:

"Appearing again before them, they did not once mention the secrets of Masonry; but took notice that I, in one of my examinations, had said, 'that it was a duty incumbent on Freemasons to assist the needy;' upon which they asked, 'whether I had ever relieved a poor object?' I named to them a lying-in-woman, a Romanist, who, being reduced to the extremes of misery, and hearing that the Freemasons were very liberal of their alms, she addressed herself to me, and I gave her a moidore. I added, 'that the convent of the Franciscans having been burnt down, the fathers made a gathering, and I gave them, upon the exchange, three quarters of a moidore.' I declared further, 'that a poor Roman Catholic, who had a large family, and could get no work, being in the utmost distress, had been recommended to me by some Freemasons, with a request that we would make a purse, among ourselves, in order to set him up again, and thereby enable him to support his family; that, accordingly we raised, among seven of us, who were Freemasons, ten moidores: which money I myself put into his hands.'

"They then asked me, 'whether I had given my own money in alms?' I replied, 'that these arose from the forfeits of such Freemasons as had not behaved properly in the meetings of the brotherhood.' 'What are the faults (said they) committed by your Brother Masons, which occasion their being fined.' 'Those,' said I, 'who

take the name of God in vain, pay the quarter of a moidore; such as utter any other oaths, or pronounce obscene words, forfeit a new crusade;[86] all who are turbulent, or refuse to obey the orders of the master of the lodge, are likewise fined.' They remanded me back to my dungeon, having first inquired the name and habitation of the several persons hinted at a little higher; on which occasion I assured them that the last-mentioned was not a Freemason; and that the brethren assisted indiscriminately all sorts of people, provided they were real objects of charity."

At the next interview the inquisitors did not allude to the subject of Freemasonry; but at the succeeding one, the heads of the charge, or indictment, as it may be called, which had been preferred against him, were read to him by the proctor of the inquisition. Coustos gives them as follows:

"That I had infringed the Pope's orders, by my belonging to the sect of the Freemasons—this sect being a horrid compound of sacrilege, sodomy, and many other abominable crimes, of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications—a circumstance that gave the highest offense to the whole kingdom; and the said Coustos having refused to discover to the inquisitors the true tendency and design of the meetings of Freemasons, and persisting, on the contrary, in asserting, that Freemasonry was good in itself, wherefore the proctor of the inquisition requires that the said prisoner may be prosecuted with the utmost rigor; and for this purpose, desires the court would exert its whole authority, and even proceed to tortures, to extort from him a confession, viz., that the several articles of which he stands accused are true."

Having refused to sign this paper, he was again immured in his lonely dungeon for six weeks, and at the end of that period, being recalled before the inquisitors, he made the following eloquent defense of the institution of Freemasonry, which being, perhaps, the earliest on record, we present in his own plain but nervous style:

"'Your prisoner is deeply afflicted, and touched to the soul, to find himself accused, by the ignorance or malice

[86] A new crusade is equal to fifty-five cents.

of his enemies, in an infernal charge or indictment, before the lords of the holy office, for having practiced the art of Freemasonry, which has been, and is still, revered, not only by a considerable number of persons of the highest quality in Christendom, but likewise by several sovereign princes and crowned heads, who, so far from disdaining to become members of this society, submitted, engaged, and obliged themselves, at their admission, to observe religiously the constitutions of the noble art—noble, not only on account of the almost infinite number of illustrious personages who profess it; but still more so, from the sentiments of humanity with which it equally inspires the rich and poor, the nobleman and artificer, the prince and subject: for these, when met together, are upon a level as to rank; are all brethren, and conspicuous only for their superiority in virtue—in fine, this art is noble, from the charity which the society of Freemasons professedly exercises, and from the fraternal love with which it strongly binds and cements together the several individuals who compose it, without any distinction as to religion or birth.

"'Your prisoner thinks it very hard to find himself thus become the victim of this tribunal, merely because he belongs to so venerable a society. The rank and exalted dignity of many who have been and still are members thereof, should be considered as faithful and speaking witnesses, now pleading in his defense, as well as in that of the brotherhood so unjustly accused.

"'Further; could any one suppose, without showing the greatest rashness, or being guilty of the highest injustice, that Christian princes, who are God's vicegerents upon earth, would not only tolerate in their dominions, a sect that should favor the abominable crimes of which this tribunal accuses it, but even be accomplices therein, by their entering into the society in question.

"'What I have said above, should be more than sufficient to convince your lordships, that you are quite misinformed as to Masonry, and oblige you to stop all prosecution against me. However, I will here add some remarks, in order to corroborate my former assertions, and destroy the bad impressions that may have been made on your lordships' minds concerning Freemasonry.

"'The very strict inquiry made into the past life and conduct of all persons that desire to be received among the brotherhood, and who are never admitted except the strongest and most indisputable testimonies are given of their having lived irreproachably, are further indications, that this society is not guilty of the crimes with which it is charged by your tribunal—the utmost precautions being taken to expel from this society not only wicked but even disorderly persons.

"'The work of charity, which the brotherhood think it incumbent on themselves to exercise, towards such as are real objects of compassion, and whereof I have given your lordships some few instances, show likewise, that it is morally impossible for a society, so execrable as you have described that of the Freemasons to be, to practice a virtue so generally neglected, and so opposite to the love of riches, at this time the predominant vice—the root of all evil.

"'Besides, wicked and disorderly people set all laws at defiance—despise kings, and the magistrates established by them for the due administration of justice. Abandoned men, such as those hinted at here, foment insurrections and rebellions; whereas Freemasons pay an awful regard to the prince in whose dominions they live; yield implicit obedience to his laws; and revere, in the magistrate, the sacred person of the king, by whom they were nominated; rooting up, to the utmost of their power, every seed of sedition and rebellion: and being ready, at all times, to venture their lives for the security both of the prince and of his government.

"'Wicked people, when assembled together, not only take perpetually the name of God in vain, but blaspheme and deny him: whereas Freemasons punish very severely, not only swearers, but likewise such as use obscene words: and expel from their society all persons hardened in those vices.

"'Wicked people contemn religions of every kind, turn them into ridicule, and speak in terms unworthy of the deity worshiped in them; but those Freemasons who act according to the spirit of their profession, on the contrary, observing a respectful silence on this occasion, never quarrel with the religious principles of any person, but live together in fraternal love, which a difference of

opinion cannot lessen.' I closed my defense with the four lines following, composed by a Freemason:

"'Through trackless paths each brother strays,
And nothing selfish can entice
Now temples we to Virtue raise:
Now dungeons sink, fit place for Vice.'

"To which I might have added:

"'But here the opposite is found;
Injustice reigns, and killing dread:
In rankling chains bright Virtue's bound
And Vice with triumph lifts its head.'

"'Such, my lords, are our true and genuine secrets. I now wait, with all possible resignation, for whatever you shall think proper to decree; but still hope, from your equity and justice, that you will not pass sentence upon me, as though I was guilty of the crimes mentioned in the indictment, upon the vain pretense that inviolable secrecy can be observed in such things only as are of a criminal nature.'"

Strong in the eloquence of truth as was this defense, it fell upon stolid ears. A few days afterwards he was informed that, in consequence of his refusing to tell the truth, or, as he very justly interprets it, in consequence of his refusing to discover the secrets of Freemasonry, he was sentenced to suffer the tortures of the holy office. Of what these tortures were, some idea may be formed from the following description given by Coustos:

"I was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared, but what two candles gave: and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked (all to linen drawers), when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to ea foot; and this being done, they stretched my limbs w

all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for this purpose.

"The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at the eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and a surgeon, who often felt my temples, to judge of the danger I might be in—by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.

"Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty, by my obstinacy, of self murder.

"In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon, without perceiving it.

"These barbarians, finding that the tortures above described could not extort any further discovery from me; but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to the other; whereby both my shoulders were dislocated, and a considerable quanity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and

surgeons, who, in setting my bones, put me to exquisite pain.

"Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof:

"The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that catched the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the means were drawn tighter.

"They tortured me on this occasion, to such a degree, that my wrists and shoulders were put out of joint.

"The surgeons, however, set them presently after; but the barbarians, not yet having satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons who dressed my bruises; and here I continued until their Auto-da-Fé, or gaol delivery."

On that occasion, he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his Inquisitorial tortures having so much impaired his health, that he was unable to undergo the toils to which he had been condemned, he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject of the king of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book, to which we are indebted for the narrative we have thus given to our readers. Such a narrative is well worthy of a place in our pages, for although John Coustos has not, by his literary researches, added anything to the learning or science of our Order

yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Fremasonry makes no idle boasts in declaring that its secrets "are locked up in the depositary of faithful breasts."

XIX.

THE ANTIQUITY OF FREEMASONRY.

"L'origine de la Maçonnerie se perd, comme tant d'autres, dans l'obscurité des temps."—*La Lande.*

In closing this defense of Freemasonry, it only remains that I should say something of the antiquity of the society. I do not intend to enter at large into an inquiry into its history, from its organization to the present day. This is a labor of too extensive a character, and accompanied by too much profound research, to be confined to the too limited pages of a work, intended for popular use. But it is proper that so much should be said of the rise, and the progress of the institution, as will show its true origin, and be an answer to those illiberal antagonists, who suppose it to be a mere modern invention, taking its birth in 1717, at the Apple-tree Tavern in London. It must, however, be remembered, that whatever be the origin of Freemasonry as a distinct organization—whether it be the production of to-day, yesterday, an hundred, or a thousand years since—the date of its existence has but little to do with the true merits of the institution, although it is not to be denied that antiquity will give it an additional claim to our respect; while there will be strong presumption of excellence in the fact, that it has withstood the wear and tear of ages, and, to adopt the language applied by Johnson to the writings of Shakespeare, that time, while it has been washing away the dissoluble fabrics of all other societies, has passed by the adamant of Freemasonry without injury.

The principles of Truth, and Love, and Charity, which constitute the groundwork and design of Freemasonry, were of course coeval with the creation; and this is all that can be meant, when the birth of Masonry is dated from that era. Those great principles taught by

the patriarchs, have been preserved in the dogmas and doctrines of the institution; and in this view, our writers have claimed a legitimate descent for the Speculative Freemasonry of the present day from the Primitive Freemasonry, as it has been called, of the antediluvian world, and of Noah and his immediate descendants.

Dr. Oliver,[87] in describing the character of this Primitive Freemasonry, says that "it included a code of simple morals. It assured men that they who did well, would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this Primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgressions had introduced into the world, when the appointed time should come."

The degeneration of this Primitive Freemasonry is to be found in the Mysteries of Paganism;[88] and it may afford some gratification to trace the connection between the True Freemasonry of the Patriarchs, the Spurious Freemasonry,[89] of the pagan philosophers and priesthood, and the Speculative Freemasonry of our own times. The subject, however, must be here treated briefly; to discuss it, as its importance requires, would demand the space of a separate volume, and the leisure of a distinct study.

[87] Historical Landmarks, vol. i., p. 61 (U. M. L., vol. xi., p. 40).

[88] This degeneration of the Primitive Freemasonry into the pagan mysteries, was, it must be recollected, not absolute, but only comparative; the design in both was the same—it was the method only, that in the latter was corrupted. "The professed design, then," says Mr. Maurice, "both of the Indian, the Egyptian, and the Eleusinian mysteries, was to restore the fallen soul to its pristine state of purity and perfection, and the initiated, in those mysteries, were instructed in the sublime doctrines of a supreme, presiding Providence; of the immortality of the soul, and the rewards and punishments of a future state."—*Indian Antiquities*, vol. ii., p. 227.

[89] This name was first given by Oliver (and it has since been generally adopted), to that system of religious doctrines, taught in these mysteries. See his Landmarks, vol. i., p. 60 (U. M. L., vol. xi., p. 40).

Man was originally endowed with a perfect knowledge of the name and the character of the true God.[90] But he did not long remain in possession of this information. When he became acquainted with the nature of evil, he lost his purity, and with it a great share of his celestial wisdom. And at length the whole world having become entirely corrupt, God determined by a great cataclysm to purge the earth of the evil that encumbered it. Noah, however, he exempted from the suffering of this heavy penalty; and to this patriarch and his posterity was to be intrusted, for future preservation, those great truths which had been lost by his antediluvian ancestors. These truths consisted in a knowledge of one Supreme God, and the immortality of the soul. A portion of the descendants of Noah continued to preserve these dogmas, and, traditionally, to hand them down to the descendants in the patriarchal line. This constitutes what has been called Noachite Freemasonry.[91] Subsequently, on the plain of Shinar, men again rebelled, and the great separation of families and confusion of tongues ensued, as the penalty of that rebellion. One portion of the descendants of Noah, however—the Patriarchs—still preserved the true knowledge of God, and propagated to their children the precepts of Freemasonry. This constituted what may be called Pure or Patriarchal Freemasonry. The Gentile nations, on the contrary, fell rapidly from one error into another; and soon losing sight of the unity of God, substituted for the one Supreme Being a multitude of deities, or mythological personations of heroes whom they had apotheosized. But the philosophers still retained, by the aid of the dim recollections of tradition, or the faint light of nature, some traces of the Noachite precepts, yet dared not publicly to impugn the orthodoxy of the vulgar polytheism, or to shock the

[90] "The idea of God," says Theodore Parker, "is a fact given by man's nature, and not an invention or device of ours. The belief in God's existence, therefore, is natural, not against nature. It comes unavoidably from the legitimate action of reason, and the religious sentiment, just as the belief in light comes from using the eyes, and belief in our existence from mere existing."—*Discourses of Religion*, p. 21.

[91] The degree of Patriarch Noachite, in the Ancient and Accepted Rite, embodies many traditions which relate to this period. "The Noachidæ," says Anderson, "was the first name of Masons, according to some old traditions."—*Constitutions, Ed.* 1738, p. 4.

common prejudices against the immortality of the soul. The reader will recollect the fate of Socrates, who suffered death for his heresy, in proclaiming these truths to the Athenian youth.

They, therefore, taught in secret, what they were too timid to inculcate openly. For this purpose they invented the ancient Mysteries, in which these doctrines were taught only to the initiated; in which they were illustrated by symbols, and preserved by legends and traditions, whose esoteric, or hidden meaning, differed very materially from that which it was generally supposed to be.[92] These Mysteries were all religious institutions; but they were masonic also. Their members were initiated by a solemn ceremonial; they had various progressive degrees, in which the light and truth were gradually diffused; and the recipients were in possession of certain modes of recognition, known only to themselves. The Mysteries constituted. what has been called, by masonic writers, the Spurious Freemasonry of paganism. They differed, indeed, in different countries—not in the dogmas which they taught—but in the legend with which they connected these dogmas. This legend, however, continued in every instance to be a sort of dramatic representation of the violent death, and subsequent restoration to life, of some distinguished personage, by which was typified the dogmas of the resurrection and of the immortality of the soul. In Egypt, for instance, we find the Mysteries of Osiris; in Samothrace, those of

[92] "In the Orpnic and Bacchic sects," says the learned Mr. Grote, "in the Eleusinian and Samothracian mysteries, was thus treasured up the secret doctrine of the old theological and philosophical myths, which had once constituted the primitive legendary stock of Greece, in the hands of the original priesthood, and in ages anterior to Homer. Persons who had gone through the preliminary ceremonies of initiation, were permitted at length to hear, though under strict obligation of secrecy, this ancient religion and cosmogonic doctrine, revealing the destination of man, and the certainty of posthumous rewards and punishments, all disengaged from the corruptions of poets, as well as from the symbols and allegories under which they still remained buried in the eyes of the vulgar. The mysteries of Greece were thus traced up to the earliest ages, and represented as the only faithful depositories of that purer theology and physics which had originally been communicated, though under the unavoidable inconvenience of a symbolical expression, by an enlightened priesthood coming from abroad, to the then rude barbarians of the country."—*History of Greece*, vol. i., p. 579.

the Cabiri; in Syria, those of Adonis; and in Greece, those of Ceres.[93]

Among these mysteries were those of Dionysus, or Bacchus, which were instituted and practiced more than a thousand years before the Christian era, by the priests of that deity. One of the peculiarities of the initiates of these Mysteries was, that they combined with their religious and philosophical character, the study and practice of architecture. Thus, we learn from contemporary historians, that there existed in Asia Minor, at the time of the building of King Solomon's Temple, a society called the Dionysian Artificers, who were extensively engaged in Operative Masonry; and which society was distinguished by many peculiarities that closely assimilated it to the Speculative Freemasonry of the present day. Among these, was the division into lodges, each governed by its own officers; the use of ceremonies in which symbolical instruction was communicated by means of the implements of Operative Masonry; the practice of an emblematic mode of initiation; the existence of an important legend, whose true meaning was known only to the perfectly initiated, and the adoption of a secret system of recognition among the brethren. Of this society, all the architects of the East were members; and among them, it is to be presumed, were the workmen sent by Hiram, King of Tyre, to assist King Solomon in building the Temple at Jerusalem. These men, under the superintendence of that "son of a widow of the tribe of Naphtali," whom Hiram also sent to Solomon as "a curious and cunning workman," communicated to their Jewish fellow-laborers a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges. From this union arose that sublime and perfect organization of the workmen at the Temple, which enabled them, in the short space of seven years, to construct so magnificent an edifice. One

[93] Thirlwall (Hist. of Greece,) says that the mysteries "were the remains of a worship which preceded the rise of a Hellenic mythology and its attendant rites, grounded on a view of nature less fanciful, more earnest, and better fitted to awaken, both philosophical thought and religious feeling." Vol. ii., p. 140. This pure religion is what masonic writers have referred to, under the name of the Primitive Freemasonry of Antiquity.

important emendation, however, was made upon the system; for the apocryphal legend of the Dionysians, which related to the murder of Bacchus by the Titans, was substituted a true one, which now forms a legend of the third degree, and which was unhappily furnished by an incident which occurred at the time.

Here, then, we may trace the origin of Freemasonry as a mysterious institution, combining the operative practice of architecture with speculative principles of morality. It has since been, of course, from time to time subject to various modifications; but at the building of the Temple of King Solomon, we must look for the germ—the "fons et origo" of that institution, which we can trace from that time to this, through unbroken links of historic evidence.

At the completion of the Temple, the workmen separated, and dispersed in search of new employments; but a portion of them remained in Palestine. There they have been traced in the Kasideans, or Assideans, called in the Book of Maccabees "mighty men of Israel, such as were voluntarily devoted to the law."[94] These constituted a pious and charitable fraternity, who consecrated themselves to the occupation of repairing the Temple and keeping it in order; for which purpose, they voluntarily paid a tribute over and above that which was obligatory upon every Jew. Lawrie contends for their relationship to the builders of the Temple, and accordingly calls them, after Scaliger, "Knights of the Temple of Jerusalem."[95]

The Kasideans, according to Scaliger, were the progenitors of the Essenians, a sect whom masonic writers have not hesitated to identify with the descendants of

[94] 1 Maccabees ii. 42.

[95] I here subjoin the language of Lawrie (who quotes Scaliger as his authority), since a reference to the work may not be always accessible, or at least convenient. "The Kasideans were a religious fraternity, or an Order of the KNIGHTS OF THE TEMPLE OF JERUSALEM, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the temple. From these facts, it appears that the Essenes were not only an ancient fraternity, but that they originated from an association of architects who were connected with the building of Solomon's temple."—*Hist. of Freemasonry*, p. 38 (U. M. L., vol. xv., book 2, p. 23).

the Operative and Speculative Masons of the Temple. The numerous coincidences between the customs and the ceremonies of the Essenians, and those which are peculiar to the masonic fraternity, have attracted the attention of many writers. I have not time to enter into the details of these customs and ceremonies. Philo of Alexandria has given a copious account of them; and Basnage, in his History of the Jews, says that the mysteries of the Essenes were the same as those of the Dionysians.[96] I may observe, however, in passing, that they were divided into two classes—Speculatives, and Operatives. We have a right, then, to infer that the union between the Syrian and Jewish artificers, which was commenced at the building of the Temple, was subsequently continued in the Kasideans and the Essenians.

Pythagoras is said to have derived much of his learning from the Essenians, and some masonic writers have attributed to this sage the introduction and propagation of Freemasonry into Europe.[97] Lawrie says that "the institution of Pythagoras at Crotona was connected with the Essenian and masonic fraternities." Leland's manuscript, said to have been written in the reign of Henry VI. of England, expressly states that Pythagoras, having acquired Masonry in Phœnicia, formed a Lodge at Crotona, and initiated his disciples, many of whom traveled afterwards into France and England. But I shall not press this point, as the authenticity of this manuscript has been lately questioned by Mr. Halliwell. It, how-

[96] A copious account of the Essenes may be found in Josephus, "Of the Jewish War," B. II., ch. viii., sec. 2–13.

[97] "Pythagoras divided his instructions into daily and nightly. To the first every one might be admitted, because his lectures consisted in admonitions to virtue and warnings against vice. To the second, however, his scholars were alone admitted, who were chosen only after many examinations and trials, and lived in a community of property. A Pythagorean disciple was especially obliged to overcome all desires, and live strictly in the prescribed manner. Whoever did not persist in the trial, was looked upon as dead. * * * * * He at first instructed by allegories and symbols, which were usually taken from geometrical and numerical figures; and when they had comprehended these, by short and enigmatical sentences, which contained either natural or moral truths. It was only after all these preparations, that the perfect instruction followed in the profounder sciences."—*Ennemoser, History of Magic, Howitt's trans.*, vol. i., p. 398. Any one may here readily see the points of resemblance in the organization of the Pythagorean and the masonic systems.

ever, shows undeniably that, at an early period, there were traditions among the Masons, of the connection of Pythagoras with their Order.[98]

Leaving, then, this point unsettled, there is still reason enough to believe that Masonry was perpetuated in the East by the Dionysians and the Essenians; and we may attribute the extension of the institution in Europe to the frequent communications with Palestine, in the first ages of the Christian dispensation. At an early period, we shall find associations of traveling architects existing in all the countries of the continent, journeying from city to city, and erecting cathedrals, monasteries, and other religious edifices, under the express name of "Traveling Freemasons." Clavel traces these associations to the "Collegia Artificum" established by Numa; but these organizations of Numa were derived from the East, and were closely connected with the Dionysians, the founders of Temple Masonry. These associations of traveling Freemasons, of whom I have already spoken in another part of this work, continued to increase in power, in extent, and in reputation, until, in the sixteenth century, they became, what they have ever since remained, objects of jealousy to the pontifical authority. In a few despotic portions of Europe they then ceased publicly to be acknowledged; but, having by degrees changed their operative and speculative character to one purely speculative, they continue to exist under the name of the "Ancient and Honorable Fraternity of Freemasons," a society, whose character it has been the object of this work to defend.

Because a few of the Lodges of London met together, in 1717, at the Apple-tree Tavern in Westminster, for the purpose, as they themselves expressed it, of "cement-

[98] "We know," says Theophilus Parsons, "that Pythagoras had an inner and secret doctrine, never published, and taught only in private to the initiated, under the most solemn obligation of secrecy." It was this idea of secrecy—not of the inner, the esoteric doctrine only—but of its being veiled in secrecy, that undoubtedly gave origin to the traditions alluded to in the text. "Its idea of association around the secret principle," to use the emphatic language of Arnold, "for mutual aid, social enjoyment, intellectual culture, is still the ideal of earnest, positive spirits, who believe in the everlasting progress of the race, and look forward with a sublime hope to 'a good time coming.'"—*Hist. of Freemasonry*, ch. viii., p. 86.

ing under a new Grand Master, as the centre of union and harmony," some ignorant opponents of Masonry have sneeringly pronounced this to have been the time and place of the birth of Freemasonry. It might be enough to suggest, that the fact of there being lodges so to meet and deliberate, would furnish a presumption that those Lodges must have previously existed; but there is no want of most ample evidence that Freemasonry existed under this name and organization, not only in England and Scotland, but on the continent of Europe, centuries before. To say nothing of Nicholas Stone's manuscript, which speaks of St. Alban as obtaining a charter for them in the third century of the Christian era,[99] we have a record of the General Assembly of the English Masons at York, in 926, when Prince Edwin was chosen Grand Master;[100] from which time the English Masons continued as one body until the year 1567, when those of the southern part of the island seceded, and elected Sir Thomas Gresham their Grand Master. From that time there continued to be two Grand Masters in England; one for the north, and the other for the south. In the beginning of the eighteenth century, the craft fell into decay in the southern part of the island; and it was to revive it, not to form a new and hitherto unknown institution, that the meeting of the Lodges was held, in 1717, at the Apple-tree Tavern in London.

Freemasonry was introduced into Scotland in 1140, by the architects who built the abbey of Kilwinning. Law-

[99] Anderson, who probably saw the original, gives the quotation from that manuscript as follows:—"St. Alban loved Masons well and cherished them much, and made their pay right good; for he gave them two shillings per week, and three pence to their cheer; whereas, before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it. He also obtained of the king a charter for the Freemasons for to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master, and helped to make Masons, and gave them good charges." It has been contended that these Masons were altogether operative. But the fact that St. Alban, himself not an operative workman, assisted at the Assembly, helped to *make masons*, and gave them charges, proves that a speculative element also existed. No intelligent Mason pretends to assert, that at that time the operative and speculative elements were not conjoined in the institution. The disruption of the operative from the speculative principle was a later occurrence.

[100] This may also be found in Anderson.

rie says, that this is manifest, not only from those authentic documents, which relate to the existence of the Kilwinning Lodge, but from other collateral arguments, which amount almost to a demonstration.[101]

We have abundant evidence of the early existence of Freemasonry in Germany. The curious document known by the title of the Charter of Cologne,[102] dated in 1535 and whose authenticity has been certified by four lodges at Delft and La Haye, speaks of lodges which were holden at that time in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Madrid, Venice, Frankfort, Hamburg, and eight other places in Germany and Holland. At a still earlier period, in 1459, we read of a general assembly of the Freemasons of Germany at Ratisbon, where a union or confraternity was established, with the head at Strasburg—a union that was confirmed in 1498, by a decree of the Emperor Maximilian

The subject might be extended, and the early origin of our institution, and its close connection with the Temple of King Solomon, be still more explicitly shown. But I am not writing a history of Freemasonry; I desire only to furnish my brethren, and others who may read these pages, with some evidence that Freemasonry is not only a moral, charitable, and scientific institution, but that it is also an ancient one—that it is no novelty, whose character is yet to be tested by experience—but that, having passed uninjured through the crucible of time, it offers its venerable age as an other testimony to its intrinsic excellence.

[101] History of Freemasonry, p. 89 (U. M. L., vol. xv., book 2, p. 54).

[102] The English reader, who is curious in masonic literature, will find a translated copy of this interesting document in Burne's History of the Knights Templars. But as this book is very rare and costly, the following extract from the document, giving the views of its writers as to the age of the institution may not be unacceptable:

"The society of Freemasons or Order of Brethren, attached to the solemnities of St John, derived not their origin from the Knights Templars, nor from any other order of knights, ecclesiastic or secular, detached or connected with one or more, neither have any or the least communication with them, directly, nor through any manner of intermediate tie; that they are more ancient than any order of knights of this description, and existed in Palestine and Greece, as well as in every part of the Roman Empire, long before the holy wars, and the times of the expeditions of the above-mentioned knights into Palestine."

Book the Second.

THE PRACTICE.

'Of all the heavenly gifts that mortal men commend,
What trusty treasure in the world can countervail a friend;
Our health is soon decayed; goods, casual, light, and vain;
Broke have we seen the force of power, and honor suffer stain.
When fickle fortune fails, this knot endureth still;
Thy kin out of their kind may swerve, when friends owe thee good will.
What sweeter solace shall befal, than one to find,
Upon whose breast thou mayest repose the secrets of thy mind?
He waileth at thy woe; his teare with thine be shed,
With thee doth he all joys enjoy, so lief a life is led.
Behold thy friend, and of thyself the pattern see,
One soul, a wonder shall it seem, in bodies twain to be:
In absence, present; rich, in want: in sickness, sound:
Yea, after death, alive mayest thou by thy sure friend be found."

Nicholas Grimoald, 16*th century*.

1.

THE INDIAN MASON.

It is not among civilized men only, that the universal genius of Masonry has extended her purifying and protecting influences. Many Indians have passed through the ordeal of initiation, and it is worthy of remark, that the red Mason of the forest is said to be as tenacious of his obligations, and as observant of his duties as the most intelligent and high minded of his white brethren.[1] A fact, in proof of this assertion, occurs in the revolutionary history of our country.

Joseph Brandt, a celebrated Mohawk Indian, had, on account of the strong natural intelligence he exhibited when a boy, been taken under the especial patronage of Sir William Johnston, Governor of Canada, by whose care he received all the advantages of a European education. Subsequently, he went to England, under the patronage of the Earl of Moira, afterwards the Marquis of Hastings, and, while in that country, was initiated into the mysteries of Freemasonry.

On his return, however, the habits of early life resumed their influence, while the acquired ones of education were abandoned; and Brandt, throwing off the dress and usages of civilization, assumed once more the blanket and the rifle, and seemed to forget, in the wilds of his native forests, the lessons he had learned in his trans-atlantic schools. But the sequel of our story will show that, however treacherous his memory may have been in other

[1] At the annual communication of the Grand Lodge of Georgia, in 1854, we are informed, that "the Grand Master presented to the Grand Lodge, Col. P. P. Pitchlynn, a chief of the Choctaw nation of Indians, who addressed the Grand Lodge in a most interesting and eloquent manner, giving good evidence, that he thoroughly felt and understood the true principles of the Order of Masonry; and also gave a very favorable account of the condition of the craft in his tribe, which he considered a convincing proof of their progress in civilzation."
Proceedings G. L. of Geo., 1854, p. 26.

things, on one subject, at least, it proved to be admirably retentive.

During the revolutionary war, at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Col. McKinstry, then a captain in Patterson's Regiment of Continental Troops, was twice wounded, and afterwards taken prisoner by the Indians, employed in the British service.

The previous bravery and success of Capt. McKinstry had excited, at once, the fears and the resentment of his Indian conquerors; and, in accordance with the customs of savage warfare, he was forthwith doomed to die at the stake, accompanied with all those horrid and protracted torments which the Indians know so well how both to inflict and to endure. Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly proceeding, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the great mystic appeal of a Mason in the hour of danger. It was seen, and understood, and felt by the chieftain Brandt, who was present on the occasion. Brandt at once interposed in his behalf, and succeeded, by the influence of his position, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on his parole. Col. McKinstry lived several years after to repeat, with greatful emotions, the history of this singular occurrence, and died at length, in the year 1822, in the State of New York. I have been informed by Bro. John W. Leonard, who has seen the records, that the son of Brandt and McKinstry subsequently met together in a lodge at Hudson in the State of New York, and that both their names are there recorded on the visitors' book.

II.

THE DRAGOON AND HIS PRISONER.

At the battle of Dettingen, in 1743, one of the French guards having had his horse killed under him, was so entangled among the limbs of the fallen animal as to be utterly unable to extricate himself. While in this helpless situ

ation, an English dragoon galloped up to him, and with his uplifted sabre was about to deprive him of life. The French soldier, with considerable difficulty, made the masonic appeal. The dragoon recognized him at once as a brother, and not only spared his life, but released him from his dangerous position. He, however, made him his prisoner; because Freemasonry, while it inculcates brotherly love, forbids that it should be exercised at the expense of patriotism, or higher duties.

III

THE RECOVERED SNUFF-BOX.

The following anecdote is to be found in the London Freemasons' Quarterly Review. It is related on the authority, and almost in the words of Brother Blaquierre, Provincial Deputy Grand Master for Bengal, a man who, at the patriarchal age of ninety-three, gave the testimony of his long experience to the excellence of Freemasonry:

"A medical gentleman had realized a moderate fortune in the Brazils, and, intending to return to England, he invested the fruits of his industry in precious stones, which were secured in a small box. This treasure he shipped on board a vessel, secured his own passage in another, and safely reached England. But, alas for him! scarcely had he arrived, when he received the fatal intelligence that the vessel, on board of which he had freighted his entire fortune, had been wrecked on the coast of Cornwall. Thus, in his declining years, the means of subsistence had vanished from him; he had returned to his native land poorer than he had left it. About a twelvemonth had passed, when, one day, a stranger called at his humble lodgings, and inquired for him; he was admitted. The stranger, who was closely muffled up, and appeared desirous of concealment, asked a few questions relating to the Brazils, and others as to the circumstances of our hero, who felt somewhat disconcerted. At length, the stranger drew from under his cloak the identical box containing the lost treasure; his surprise and emotion satisfied the stranger, who, simply asking him if it were his, immediately delivered it to

him, and made a SIGN. All that transpired was, that the box came into the possession of the stranger, who, on opening it, found at the top, a snuff box, with masonic emblems, and a name that enabled him, after much difficulty, to discover the real owner. The stranger took a hasty leave, and was no more heard of. Conjecture pointed at the possibility of his being what is termed 'a wrecker;' but the ways of Providence are inscrutable in teaching the powerful lessons of retribution. Masonry, as a moral engine, has elicited many mysterious instances of the power of the human heart, however depraved, to correct itself. But to the sequel. The snuff-box became dear to the party thus restored to prosperity; and in time, it was bequeathed to a gentleman, who, thinking that it should remain in the hands of a zealous Mason, presented it to Brother Blaquierre, whose successors will, no doubt, prize it, as a sign and token of masonic interest."

IV

THE FRENCH CHASSEURS.

F. B. T. Clavel, in his "Histoire Pittoresque de la Franc-maçonnerie," relates the following circumstance which occurred at the battle of Genappe.

The 17th Regiment of French Chasseurs, entering the town of Genappe, made prisoners of all the inhabitants. In passing through the streets, some of the soldiers were wounded by musket-shots fired from the windows of a house. They instantly attacked the house; and, excited by passion, determined, on getting possession, to put to death nine of their wounded enemies whom they found lying there. The commander of the Chasseurs was at their head; and at the very moment that they were about to perpetrate this act of revenge, he observed one of these poor wounded fellows, a Brunswick officer, who made a sign of distress. Vengeance ceased—the arm of war was paralyzed—the masonic appeal conquered. The commander threw himself between his own soldiers and the wounded men, and then, generously saved their lives. This noble action was not unrewarded; for on the morrow, being wounded in his turn, and taken prisoner by the Prussians, he was recognized, as a Mason, by an officer

who took him under his care, attended to his wants, and restored to him the money of which he had been despoiled by his captors.

V.

A VESSEL SAVED.

The Massachusetts Political Register for 1814, page 186, contains the following account of a circumstance which occurred during the Three Years' War between England and America:

"April 8, 1814, six boats, with about 200 men from a British frigate and a brig, lying off Saybrook, Connecticut, entered the port of Pettipagne, and burnt and destroyed twenty valuable vessels. One man, who had a vessel on the stocks, saved her by making it known to the commander of the British force that he was a Freemason."

VI.

MASONRY AMONG THE ARABS.

At the celebration of the Anniversary of St. John the Evangelist, in 1843, at Oxford, in England, Mr. Blake, the Worshipful Master of the University Lodge, related the following anecdote of the influence of Masonry among the Arabs:

"He confessed," he said, "that he had formerly been prejudiced against Freemasonry; but experience abroad had convinced him of his error, and satisfied him that there was something in it beyond the mere name. He once had a friend, who, with his crew, had been wrecked in the Persian Gulf, when a Arab chieftain came down to plunder them; but, on his friend giving the masonic signs, they were protected and taken to Muscat, where they were not only clothed and properly taken care of, but afterwards taken to Borneo. *He knew this to be a fact; he had it from the lips of his friend who had been wrecked;* and it so satisfied him as to the merits of Masonry, that he resolved to embrace the first opportunity of enrolling himself among its members. That pledge he had resumed; and, from the moment he had been initiated, he had felt the deepest interest in the institution, and th

greatest desire to promote its interests, and extend its benefits."

VII.

THE INDIAN CHIEF TECUMSEH.

Brother Robert G. Scott, Past Grand Master of Virginia, in an address delivered before the Grand Lodge of that State, in 1845, related the following anecdote, which, he says, "is well authenticated, and vouched for by several witnesses now living."

During the last war between this country and England, a large detachment of the Northwestern Army, under the command of General Winchester, was attacked at the river Raisin, and, after a sanguinary engagement, was overcome by a superior English and Indian force. The ammunition of the Americans being nearly expended, and all expectation of succor vain, they surrendered, on the assurance of their conquerors that the prisoners should be treated with humanity. But they had scarcely laid down their arms, when the Indians commenced stripping them of their clothing, and beat and insulted all who ventured to complain of such treatment. At length the passions of the Indians becoming excited, many of the Americans were tomahawked and scalped. "It was," says brother Roberts, "in the midst of such an exciting scene that an Indian chief, with a lofty bearing, and the expression of gratification and vengeance marked on his countenance, looked on this work of carnage and blood. Many of his best warriors had fallen by the sure fire of the Kentucky riflemen. He was chafed and maddened by the recent hot contest. In such a frame of mind he discouraged not the bloody tragedy. But behold now this red man of the forest. What superhuman influence has wrought such a change? Whither has gone that vengeful, that demon exultation? It is the cry of a Mason and a brother which has reached him—a cry asking for mercy, and speaking in a language which he comprehends and obeys. He springs from the cannon on which he is resting, and with the swiftness of the deer of his native forest, he bounds among his followers and warriors, his tomahawk uplifted, and with a look and gesture which was never disregarded by his savage soldiers, utters the

life-saving command: 'let the slaughter cease—kill no more white men.' This was Tecumseh, a Mason, who, with two other distinguished chiefs of his tribe, had years before been united to our Order, while on a visit to Philadelphia."

The Percy Anecdotes record another instance of the attention of Tecumseh to his masonic obligations.

An officer, in a skirmish with a party of British and Indians, in the late war, was severely wounded and unable to rise; two Indians rushed towards him to secure his scalp as their prey; one appeared to be a chief warrior, and was clothed in British uniform. The hatchet was uplifted to give the fatal blow—the thought passed his mind that some of the chiefs were Masons, and with this hope he gave a masonic sign—it stayed the arm of the savage warrior—the hatchet fell harmless to the ground—the Indian sprang forward—caught him in his arms, and the endearing title of brother fell from his lips. That Indian was Tecumseh.

VIII.

THE MERCHANT OF HAYTI.

The following anecdote is recorded in the London Freemasons' Quarterly Review. The reference to the name of Brother Herring, the estimable Past Grand Secretary of New York, is a sufficient guarantee of its truth.

Eugene Marie Lagratia, a Spanish Creole, and general merchant in Port au Prince, in the republic of Hayti, was in prosperous circumstances, and highly respected, when, a few months since, the revolution took place in that country. Notwithstanding his reputed character for being free from political bias, he was suspected of being hostile to those who sought for a change in the government, and being fearful of consequences, he meditated escape, but was arrested before he could effect it. His intention to escape was pleaded as sufficient reason for the punishment of death, and he was ordered for immediate execution. The fatal guard was ready, the unhappy man knelt on his coffin in prayer previous to being blindfolded; and, in this attitude, whilst lost to all hope but that of futurity, he felt himself suddenly seized in the arms

some one, when he swooned. On recovering his senses he found himself in the guard-house, in the custody of the Haytien officer who commanded the fatal guard, and who, at the last moment, observing his features, recollected having met him in lodge; one look was enough—on his own responsibility he bore him away, and had the further happiness to preserve his life—the government being contented with the confiscation of his property. Lagratia was put on board a vessel bound to New York, where he made himself known to Brother James Herring, the Grand Secretary, who caused him to be relieved, and gave him a recommendatory letter to the lodge of Benevolence of the Grand Lodge of England, to which he presented his petition, on the 31st of July, for aid to procure a passage to Barcelona, where he had some commercial as well as general relations. This petition was, of course, favorably entertained.

It would appear, however, from a letter written to New York by Lagratia, after his arrival at home, that he was not received with the same kindness by his anti-masonic countrymen, as he had been by the strangers of the mystic tie, who relieved him from danger and distress; for he wrote from the prison of Barcelona on the 12th of August, 1814, to say, that in consequence of his masonic papers being found upon him, he had been seized and thrown into a dungeon, with the expectation of being condemned to death.

"Which now of these, thinkest thou, was neighbor unto him that fell among thieves?"

IX.

THE SHIPWRECKED MASON.

The shipwreck of the French frigate Medusa, on the coast of Africa, in the year 1816, was attended with many circumstances of dreadful suffering and distress. Among the incidents recorded in the narrative of that disaster, the following is not the least interesting:

When the vessel was abandoned, a portion of the crew betook themselves to a raft, which had been temporarily constructed from some of the spars of the ill-fated ship, and after passing thirteen days on this frail vessel, sub-

jected to the privation of food and drink, and exposed to the burning rays of a tropical sun, which produced in many of them the most frightful forms of madness, they were at length relieved from their perilous situation, after one hundred and thirty-five had perished of the hundred and fifty who originally embarked.

On the shore they were crowded into an hospital, where medicaments, and even the common necessaries of life, were wanting. An English merchant went to see them; one of the poor unhappy wretches made the sign of a Freemason in distress; it was understood, and the Englishman instantly said, "My brother, you must come to my house, and make it your home." The Frenchman nobly replied, "My brother, I thank you, but I cannot leave my companions in misfortune." "Bring them with you," was the answer; and the hospitable Englishman maintained them all until he could place them beyond the reach of misfortune.

X.

MASONIC FRIENDSHIP.

The following anecdote was contributed to the Freemasons' Quarterly Review, by the individual who was one of the actors in this scene of masonic friendship. By the way, it may be remarked, that Don Miguel has always been considered as the beau ideal of an anti-mason, and was not less distinguished for his persecution of the Order than he was for his desecration of everything else that was pure, or true, or noble:

"The son of a Portuguese nobleman and myself spent some few years of our early youth together; the friendship of boyhood was interrupted by the changes consequent on our relative stations. He returned to his family; I embarked in commercial pursuits. In 1828, my engagements directed me to Lisbon, where our former friendship was renewed, and, if possible, with increased warmth on both sides. My friend was aid-de-camp to Don Miguel; and as a mark of respect to my feelings, he became a Freemason, and paid very considerable attention to its observances and dictates. If not altogether inseparable, we were mutually bound by a tie of deep interest; our

tastes agreed in every particular; he delighted in my prospect of commercial success; and although, as an Englishman, I did not approve of Don Miguel, the position of my friend led me to look on that policy with less severity than might otherwise have been the case.

"My friend one day called on me, evidently in a disturbed state of mind, and told me that he was about to prove to me, as a Mason, how powerfully he reverenced his obligation. 'The king,' said he, 'has decreed the arrest of forty gentlemen now on board the Duke of York steamer: they are liberals, and are of your opinions. When taken, there will be no chance of their lives. The order is now in my office, awaiting my signature; I will take care not to return until you shall have had time to apprise them of their danger: there shall be three hours clear for such purpose, and a boat with four men is ready. One hug—it may be the last!' We did not speak—he left me. I hastened to fulfill his command, reached the boat, and being an Englishman, my dashing through a number of armed boats was merely ascribed to some frolic. I gained the steamer, and, as may be expected, surprised the party by my information. They immediately left in boats, and rowed to the Pyramus, and were received by Captain Sartorinus, who protected them, and thus their lives were saved."

XI.

MASONRY AT WATERLOO.

Clavel relates the following incident, as another testimony of the happy influence which Masonry exerts in softening the harsher and more revolting features of the battle-field. Well did Gen. Shields observe, on the occasion of the reception of himself and Gen. Quitman by the Grand Lodge of South Carolina, after their return from Mexico, in December, 1847, that "it was not until he was placed in the battle-field, and saw and partook of the fierce conflict of man with man, that he was able to appreciate the benign principles of that Order which humanized and civilized the human heart, and softened even the harsh features of war." But to recur to the incident at Waterloo.

On the memorable 16th June, 1815, at the moment when the allied army commenced a retrograde movement, a Scotch field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived the French patrols who came to succor the wounded. Rallying the little strength that remained, he endeavored to raise himself on his knees, and at all hazards, and in a faint voice, he called on the brethren for aid. Notwithstanding the darkness, and the feebleness of his voice, in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a Brother, hastened to his aid. His wounds were numerous, and the means of transportation insufficient; but necessity made the professional brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried his patient to the sick quarters, placed him on his own pallet, watched by his side, and finally caused him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.

XII.

THE LUCKY SUBALTERN.

The following anecdote is given on the authority of Dr. James Burnes, Provincial Grand Master for Western Africa, by whom it was related at a masonic festival in India, and who received it from Col. Logan, an officer in the Peninsular war, but not himself a Mason.

During that war, a whole battalion of the 4th regiment of British infantry had been taken prisoners by the French, and, in accordance with the predatory habits, which too often characterized the war, had been stripped of everything of value. Several of the officers were bemoaning their unhappy lot, cast in a dreary abode, and deprived of all the comforts, and many of the necessities of life, when, to their great surprise, one of their companions, a subaltern of the corps, in full dress, passed by with light step and happy countenance. What could be the reason of this marked difference in treatment? How was it,

that while they were in rags and in want, plundered and depressed in spirits, this lieutenant was permitted to retain his property, and was treated with a degree of attention to which, it was evident, his military rank did not entitle him? By what potent talisman had he converted the gloomy tint of the fortune of war into a "couleur de rose?" To them the explanation was at first difficult; but after all it was exceedingly simple. It had been discovered by his captors that the subaltern was a Mason, and as in the French army, in the times of Bonaparte, almost every officer belonged to the craft, he had been quickly recognized as a brother; his uniform and baggage had been at once restored to him, and he was then on his way to dine, by special invitation, with his illustrious brother, the French Field Marshal.

XIII.

THE ROBBER OF THE DESERT.

The London Freemasons' Review for December, 1841, contains the following anecdote, which is another evidence of the influence of masonic philanthropy over the heart of the barbarian.

It is now some twenty years since Captain E., late a member of one of the English University Lodges, was traveling in Egypt. The Captain was accompanied by his servant, an active and intelligent young man; they were attacked in the desert by the Arabs; the Captain made a very resolute stand, and slew two of the robbers. He was, with his servant, soon overpowered, and they were conveyed to the robbers' retreat, when they were separated. It was determined that the Captain's life shou'd be forfeited, and he awaited his cruel destiny with as much fortitude as a brave man could feel. Instead of this awful sentence, he was, however, agreeably surprised in the morning by his servant's approach, with the joyful intelligence that his sentence was not only remitted, but that he was at liberty to resume his journey; and this retributive justice was accompanied by the restoration of every article of the property of which he had previously been plundered. Is it to be wondered at, that his gratitude to his servant ended in his taking early

steps to claim a nearer association to him as a brother in the craft; for by the exchange of the mysterious secret, the robber of the desert had kept his faith with a brother. The servant and the Arab were both Masons, and through the former the master had received the benefits of the mystic tie.

XIV.

THE DISTRESSED WIDOW.

Brother Joseph R. Chandler, Past Grand Master of Pennsylvania, and now President of the Girard College in Philadelphia, in an address delivered in 1844, "On the Physical Benefits of Masonry," records the following interesting incidents, which we give in his own language. The high character and exalted reputation of our illustrious Brother as a scholar, a man, and a Mason, are a sufficient warrant for its truth.

Not long since, a constable of Philadelphia was instructed, by a large property-holder, to proceed to make an attachment of household furniture for rent-dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying, by her manner, the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless, helpless, destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me, that if I should ever be in distress, I might make this available," and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skillful

eye he examined the emblem consecrated to charity, as the token of brotherly affection. The officer was a Mason, he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind-hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry.

XV.

THE SHIPWRECK IN THE BALTIC.

In the address quoted in the preceding article, Brother Chandler gives, in the following narrative, another instance of the benefit of Masonry, in the hour of distress:

"It was in a tempestuous portion of the year 1790, that a large ship, which was making a slow progress up the Baltic sea, found itself suddenly wrapt in one of those wild gales that come down from the mountain gaps, sacrificing nearly all that stood in its course, and

'Reared up the Baltic to a foaming fury.'

"In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward 'down the wind,' to be dashed upon the rocks of a lee-shore, or to

be carried fathoms below the stormy surface. When, at length, the vessel struck upon the shelving shore, towards which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, one only—the master of the vessel—reached the land. He reached it exhausted—inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

"The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth, and variety of profession, constituted no bar to their humanity. The utter ignorance of each—of the other's vernacular language—hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner, denoted his Masonic character: kindness, fraternal goodness, and love, were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring a passage to London, whence a return to the United States was easy.

"The jewel of the shipwrecked brother is now in my possession—as his blood, also, flows through my veins. I hold the former as a rich heir-loom for my family, to be transmitted to my son as a Mason, as it was transmitted by my father to me."

XVI.

PUTNAM'S RESCUE.

Gen. Israel Putnam, subsequently so much distinguished in the Revolution, commanded, during the old French and English war, a corps of partisans on the Northern frontier. In a skirmish with the Indian allies of the French he was taken captive. The bravery and enterprise of Putnam made him no ordinary prize, and as

a usual expression of their high respect for his character as a soldier, it was determined, by his savage captors, that the utmost ingenuity of torture should be exercised in putting him to death. Putnam was therefore bound to the stake, and the fagots piled around him, ready for ignition. In this extremity, he was about consigning himself to utter despair, when he beheld a French officer approaching. Putnam was a Mason, and with the precarious, but only remaining hope, that the Frenchman might be a member of the fraternity, he spoke to him in the mysterious, but universal language of the craft, and made that appeal which is so sure to reach the Mason's heart. It was seen and felt, and quickly responded to; for, notwithstanding the danger of disappointing a crowd of Indians, preparing to feast upon the agonies of a tortured enemy, the Frenchman rushed through the band of savages, and severing the cords that bound his Brother to the stake, he rescued the life of Putnam at the imminent peril of his own. Putnam, through all his subsequent adventures, never failed to admit that he owed his life to Masonry; and acknowledged that nothing but the force of the masonic appeal would have induced the French officer to risk the danger of displeasing, or exciting his Indian allies, by thus rescuing their conquered and already condemned victim from the stake.

XVII.

THE TALISMANIC HORN.

"I was General Park's orderly this night," says the author of 'Retrospects of a Military Life,' "and had a good roof over my head, and the dry floor of a cart shed, with plenty of dry straw for a bed; but my poor wife was absent, for the first time since we left home. She was detained, along with several other women, on the right shore of the Adour, until the bridge was repaired. While this was doing, one of the women belonging to the regiment begged her to take care of her little ass colt, with a couple of bundles, until she should get back to St. Severe, to make some purchases; she complied, and before the other returned, the bridge was repaired. Our regiment had passed, and she followed driving the

ass colt before her; but before she got to the further end, the stubborn animal stood still, and would not move a foot. Another regiment was advancing, the passage was impeded, and what to do she knew not. She was in the act of removing the woman's bundles from the beast's back, and struggling to get out of the way, determined to leave the animal, when a grenadier of the advancing regiment, casting his eyes on a finely polished horn with masonic arms cut on it, and slung over her shoulder, stepped aside, saying, 'Poor creature, I shall not see you struggling here, for the sake of what is slung by your side;' at the same time, handing his musket to one of his comrades, he lifted the colt in his arms, and carried it to the end of the bridge. My poor wife thanked him with the tear in her eye, the only acknowledgment she could make for his kindness; but she has often thought of it since, and congratulated herself on having the good fortune to have that horn, empty as it was, with its talismanic hieroglyphic, slung by her side on that occasion; and thus to raise up a friend, when she was so much in need of one."

XVIII.

MASONRY IN BOHEMIA.

The Masons of Bohemia are distinguished for the punctuality with which they discharge the duties and obligations of the Order. Of the truth of this fact, the following anecdote, related in Smith's "Use and Abuse of Freemasonry," will afford a sufficient exemplification. Smith says the circumstance was communicated to him by the officer himself:

A Scotch gentleman, in the Prussian service, was taken prisoner at the battle of Lutzen, and was conveyed to the city of Prague, together with four hundred of his companions in arms; as soon as it was known that he was a Mason, he was released from confinement; he was invited to the tables of the most distinguished citizens, and requested to consider himself as a Freemason, and not as a prisoner of war. About three months after the engagement, an exchange of prisoners was effected, and the Scotch officer was presented by the fraternity with a

purse of sixty ducats, to defray the expenses of his journey home.

In 1776, there were four lodges in the city of Prague, all equally remarkable for their intelligence and their benevolence. In that year they erected an orphan house by their unaided exertions. On the 28th of February, 1784, the river Eger having overflowed its banks, the city of Prague was almost entirely inundated, on which occasion, the members of the Lodge of "Truth and Concord" were distinguished for their intrepidity in rescuing numbers of the inhabitants from a watery grave. Immediately afterwards, the four lodges made a collection among themselves for the sufferers, which amounted to fifteen hundred florins; and not content with this liberality, they deputed a committee, consisting of their most eloquent members, who stationed themselves at the doors of the various churches, and by moving appeals to the feelings of the congregations, succeeded in collecting eleven thousand florins more, which they distributed among the most destitute. It is not surprising, that until its suppression by the Austrian government, Freemasonry was an object of respect and veneration to all classes of the population of Bohemia.[2]

XIX.

THE BROKEN MERCHANT.

In an address which has already been quoted in this work, Brother Joseph R. Chandler relates the following "ower true tale." We are more than half inclined to suspect, that the generous benefactor in this case was Brother Chandler himself:

"Many years since," says Brother Chandler, "but within my own recollection, and generally under my own observation, the respectable firm of Howard & Thompson (I use fictitious names), in the city of———, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner, with the aid of friends, compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

[2] See Clavel's Hist. Pittoresque de la Franc-Maçonnerie, p. 131.

"Thompson, lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad, that he was deemed unfit for any place of trust; and he sunk from respectability to utter destitution and misery, with a rapidity I never saw before, nor since, equaled in any man to whom crime was not to be imputed.

"He became brutified: whole days would he lie on the public wharves, drunken with the liquor which he had extracted from the hogsheads being landed at the time; and his rags hung upon him so carelessly, that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach, in habits and appearance, to the brute, that I ever saw in man.

"One day—it was a clear sunshine of January—Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the —— came from the halls, he looked for a little eleemosynary aid, that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on—the case was too disgusting to excite sympathy; one member only was left; he came round the corner of the building towards the place of egress from the premises, and, attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed, "Are not you Thompson?" "Yes." "Well, here is something —but we are watched, come to my office this evening."

"Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks; and, if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

"About two months afterwards, as the troops of the United States marched through the city, on their way to the northwestern frontiers, Thompson was seen in the manly uniform, and wearing the neat, plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honorably a captain in the service.

"The world recollected that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal; and they imputed the kindness which lifted him from the degradation to a social feeling on the part of his benefactor,

"But there are others who know that the benefactor was master of a lodge, where Thompson was once an active and useful member; and that, had appeals to the master's good feelings been earlier made, much suffering and disgrace would have been spared; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

"Beautiful illustration this of the power of Masonry to do good. How instructive would it be in us, my Brethren, to know just what passed in the evening's interview between these two Masons. To know the persuasions on the part of the senior, and the willing yieldings of the erring junior; to have witnessed the new gush of self-respect—its bright return to the heart, when it was proposed that he should hold a commission; and that there was *one* who not only could have influence with the government to procure the appointment, but still more, would have confidence in *him*, to be responsible for his future virtue. We may not lift the veil, my Brethren, to look in upon the scene. Masonry, while she works such good, tiles the door, and lets others judge of the means by the beauty and excellence of the ends."

XX.

THE FRENCH PRIVATEERSMAN.

In the month of December, 1812, during the war between England and France, the sloop Three Friends,[3] Captain James Campbell, trading from Limerick, in Ireland, was captured by the French privateer Juliet, commanded by Capt. Louis Marencourt. Signals of Masonry were exchanged between the two captains, when the French commander, finding in his prisoner a brother of

[3] We are ready to suppose, as an ingredient in the romance of this incident (although it is but a conjecture), that the name of the "Three Friends" was intended as an allusion to Solomon, King of Israel, and the two Hirams.

the mystic tie, immediately gave him and his crew their liberty, and restored the ship and cargo.

On the 6th of February, 1813, Captain Marencourt, who was then in command of another privateer, Le Furet, was captured by the British frigate Modeste, and sent as a prisoner of war to Plymouth. When the news of Captain Marencourt's misfortune reached Limerick, the residence of his former prisoner, two of the lodges of that city were convened, and unanimously adopted resolutions, which, as they afford an evidence of that kind and brotherly spirit, which, not even the asperities of war can erase from the masonic breast, are entitled to a place in such a work as this. The letters will be found in Joyce Gold's "Naval Chronicle," vol. xxix., pages 194 and 195, whence I have extracted them.

At a meeting of Ancient Limerick Lodge No. 271, holden in the city of Limerick, on Thursday, the 18th of February, 1813, the following resolutions were unanimously agreed to:

"Resolved, That the thanks of this ancient body be, and are hereby presented to Captain Louis Marencourt, of Le Furet, French privateer (lately captured by the Modeste, British frigate), for his generous, humane, and praiseworthy conduct to Brother James Campbell, of the sloop Three Friends, of Youghal, in restoring to him his ship and cargo, and rescuing himself and crew from captivity, in December last, when captured by him, at the time he commanded the Juliet French privateer.

"Resolved, That as men peculiarly attached by the most unshaken loyalty to our most gracious sovereign and the British Constitution, we exult at the prosperity of his Majesty's arms both by sea and land; yet, as Masons, we are bound to commiserate the unfortunate, and pour out the balm of consolation into the wounds of those who are deprived of the greatest blessing in life—Liberty.

"Resolved, That we sympathize with Captain Marencourt, in his present state of captivity and absence (perhaps from a family and most tender connections), yet, at the same time, we must console him with the pleasing reflection, that he is a prisoner in a land, and under a government, whose monarch has been, through a long reign, the father of his people, and the friend to the un-

fortunate, and we most ardently hope, that the man who has held forth to the world so meritorious a pattern of generosity and kindness to a British subject, when in his power, may meet with that lenity which his former conduct so loudly calls for.

"Resolved, That these our resolutions be transmitted, by our secretary, to the Worshipful Master of No. 79, at Plymouth; and that he be requested to communicate them to Captain Marencourt, and the Officers and Brethren of the lodge.

Resolved, That the foregoing resolutions be inserted in our transaction-book, and published in the Limerick newspapers, and in the Dublin Evening Post."

Rising Sun Lodge, No. 952, of Limerick, also unanimously adopted the following resolutions:

"Resolved, That we do fully approve of the resolutions entered into by our Brethren of Lodge No. 271, expressive of their thanks to Capt. Marencourt, lately captured by the Modeste British frigate, for his humane and generous conduct to Captain Campbell, of the sloop Three Friends, in December last, in not only restoring him to liberty and his country, but with the disinterestedness of a tue Mason, giving him his sloop and cargo, captured by Captain Marencourt, when commander of the Juliet privateer.

"Resolved, That generosity, even in an enemy, has a peculiar claim on Britons and Irishmen—it is characteristic of those countries to feel and cherish its influence. We cannot, therefore, suppress the expression of our sympathy for the present captivity of this generous brother and stranger; and could we constitutionally supplicate the high personage who now rules these realms, and who, in himself, is a splendid example of the purity of Masonic principles, we would implore his royal interposition in favor of Captain Marencourt, fortified as we are by the Christian maxim of 'Do unto others as you would wish to be done by.'

"Resolved, That our Secretary be instructed to transmit a copy of these resolutions to our Right Worshipful Brother and Grand Master, the Earl of Donoughmore, as the sentiments of our lodge, and that we ardently hope some measure, not inconsistent with the high offices of the State, may be speedily adopted, to give efficacy to

our prayer, so that our nation may not yield to an enemy in generosity or gratitude.

"Resolved, That our Secretary do also send a copy of these resolutions to the Worshipful Master, Officers, and Brethren of No. 79 at Plymouth, and that they be requested to communicate the same to Captain Marencourt.

"Resolved, That these our resolutions be published in the General Advertiser, or Limerick Gazette, and Limerick Evening Post, and that our highly esteemed Brother, Alexander MacDonnell, proprietor of the Advertiser, be requested to transmit the same to the proprietors of the Freeman's Journal and Patriot, Dublin, and the Globe, London."

Lodge No. 13 of Limerick, was equally ready to bestow its commendations on the gallant and generous Frenchman, and as a testimonial of its high opinion of the masonic conduct of Captain Marencourt, it voted him a silver vase of the value of one hundred guineas, on which was engraved the following inscription:

"To Captain Louis Marencourt, of the French privateer Le Furet, to commemorate the illustrious example of masonic virtue his conduct to Captain Campbell displays, the brethren of Lodge No. 13 on the registry of Ireland, present and dedicate this cup.—Limerick, 1st May, 1813."

The vase was sent through the British Consul, to the Grand Lodge of France; but the gallant Marencourt had, in the mean time, lost his life in Africa,[4] and the vase was returned to the lodge, where it is still preserved as its brightest ornament.

[4] The circumstance of his so soon after losing his life in Africa, might lead us to suppose that Marencourt was liberated by the English government, on the representation of his brethren of the Limerick Lodge; but a diligent search among such periodicals of the time as have been accessible to me, has not been successful in obtaining an official statement of that fact. He was a prisoner of war at Plymouth in the month of February, and a few months afterwards is known to have died in Africa. He could not then have long been a prisoner, and it is but fair to presume, that this brief period of his captivity is to be attributed to the just appreciation of his generosity by the British government, especially as the Prince Regent was himself a brother of the craft.

XXI.

ANOTHER PRIVATEERSMAN.

The following account of an occurrence which took place in the year 1813, during the French and English war, and which was related by Brother Bushell, Deputy Provincial Grand Master for Bristol, on the occasion of an installation in that city, may serve as an appropriate sequel to the narrative contained in the preceding article.

"It happened," says Brother Bushell, "that an English vessel, in sailing from the Mediterranean to Bristol, was seized by a French privateer. The captains of both vessels were Masons. The result was most satisfactory. The captain of the privateer released the vessel, the cargo of which was valued at £8000, and bade his brother go his way, and reach, if he could, his native shore in safety. That brother arrived safely at Bristol, and, at the first opportunity, he repaired to the Grand Lodge, and there, in the presence of the brethren assembled, he stated these facts. And, moreover, he produced a written agreement, into which he had entered with the captain of the privateer. And these were the conditions: He gave up the vessel and cargo on condition that the master of the prize, on his return to Bristol, should endeavor to communicate with the Grand Lodge of England, and obtain the release of three Frenchmen. The Grand Lodge took a course suggested to them by his late Royal Highness, the Duke of Sussex. The Frenchmen were discovered, and they, with two others, left the British shores free men.'

XXII.

THE ORPHANS.

Brother Bushell, on the occasion above referred to, related also the following interesting incident:

"There lived in the county of Essex a clergyman, named Hewlett. He died of malaria. His troubles had been of no common kind. His wife had died of consumption, about three months previously, and nine orphan children were left without a shilling in the world

to provide for them. There was a lodge in Rochford, Essex: they met, took the case into consideration, and before they separated, nine brethren agreed each to take a child to his home.

"This," said Brother Bushell, "is what I mean by the practical duties of Freemasonry."

This anecdote furnishes an inference too important to be passed in silence. When it is urged as an objection to Freemasonry, that in its charities it is eminently exclusive (an objection that will be discussed in another part of this work), we may proudly point to the nine brethren of Rochford, as an evidence that the charities of our Order know no narrow or sectarian limit, and, that though we are ever ready to hear and answer the calls of our own household, our ears are not deaf to the cries of the distressed, from whatsoever direction they may come. The clergyman of Essex was not a member of the craft; but the destitute condition of his orphans was not a spectacle to be seen and not felt, or felt and not relieved, by the craftsmen who were laboring in erecting a spiritual building, the topmost stone of which was charity.

XXIII.

DISPENSING WITH A SUPPER.

I was present, a few years since, at a communication of one of the lodges in the city of Charleston, South Carolina—St. Andrew's No. 10—when an application from the widow of a Mason for charity was read by the Worshipful Master. It was the custom then of that lodge, as it was of many others, to sit down, at frequent seasons, to a plentiful, though not extravagant supper, after the labors of the evening had been closed. On the present occasion, after the letter had been read, and while the members were consulting as to the amount of relief the lodge could afford to give, the Senior Warden arose in his place, and remarked as follows:

"Worshipful sir,—The supper of which the lodge will partake, at the next meeting, will cost at least twenty-five dollars; this amount, however, I propose to save to the lodge: I therefore suggest that we abandon the

idea of a supper, and that the amount which it would cost be bestowed upon the widow, whose letter lies on your pedestal." The motion was carried by acclamation. The brethren dispensed with the supper, and enjoyed a far more delicious feast in the thought, that, in thus resigning a transient enjoyment, they had contributed to the comfort of a brother's widow.

It was at the same worthy lodge, that, on another occasion, a question of some ordinary expenditure being under discussion, the Treasurer, by way of warning, reported that there was a deficiency in the usual available funds of the lodge. The motion for the expenditure was therefore abandoned. In a subsequent part of the evening, an application for charity was read, and on a motion to grant it, a cautious brother alluded to the previous report of the Treasurer, when that officer replied: "For the purposes of any other expenditure, the funds of our lodge are low, but there is always enough to answer the claims of charity." The expression was an enthusiastic one, and may be traced to the warm spirit of masonic benevolence, which exists in thousands of lodges—but it was not an exaggerated one, for the donation was ordered and paid.

XXIV.

QUARTER GRANTED.

The following interesting incident is recorded by Clavel, as having occurred at the close of the battle of Waterloo, on the 18th of June, 1815.

About fifty Frenchmen, nearly all of them wounded, the heroic wreck of a square of two regiments of infantry, which had been almost exterminated by the discharge of a park of artillery, found themselves, at the close of day, surrounded by a considerable force of the enemy. After having performed prodigies of valor, perceiving that it was impossible that they could effect a retreat, they reluctantly determined to lay down their arms. But the allies, irritated at the loss which they had experienced from this handful of brave men, continued to fire on them. The French now perceived that their complete destruction was inevitable, unless some miracle should save them. The lieutenant in command was suddenly inspired

with the thought, that his miracle might be achieved by Masonry. Advancing from the ranks, in the midst of a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and by a spontaneous impulse they ordered the firing to cease, without the customary etiquette of consulting their commanding officer. Having provided for the safety of the prisoners, they reported themselves to their general for this breach of military discipline. He, however, who was also a Freemason, far from inflicting any punishment, commended them, on the contrary, for their generous conduct.

XXV.

THE CORSAIR AND THE MINERVA.

On the 14th of June, 1823, says Clavel, the Dutch merchant ship Minerva was on her way from Batavia to Europe, having on board several wealthy passengers, and among them, Brother Engelhardt, a Past Deputy Grand Master of the French Lodges of India. When in the latitude of the Brazils, she was attacked by a Spanish privateer, which was provided with letters of marque from the government of the Cortes. After a sanguinary conflict she was compelled to surrender. The commander of the privateer, enraged at the obstinate resistance of the crew, ordered a general pillage and massacre. The work had already commenced, by several of the crew being tied to the masts, when the passengers, by the most earnest entreaties, succeeded in obtaining permission to repair on board their captor. There they sought, but in vain, by offers and supplications, to soothe the rage of the commander. In this extremity, Brother Engelhardt resorted to means, upon the success of which, he hardly dared to reckon. He appealed to the privateersman as a Mason. The captain, hitherto insensible to prayers and tears, now appeared to be moved. He was himself, as well as many of his crew, Masons, and members of a Lodge at Ferol. But while acknowledging the appeal, he was doubtful of the legitimate right to it, of the one who used it. The necessary proofs were however furnished, and among other things, a parchment diploma, which Engelhardt had thrown overboard during

the combat, fearing that his captors might be enemies of Masonry, was recovered as it floated on the waves. The Spanish captain, once satisfied, recognized his brethren, and restored to them their vessel and property; and after the necessary repairs had been made, allowed the Minerva to proceed, furnished with a safe-conduct for the remainder of her voyage.

XXVI.

ADOPTION OF A MASON'S SON.

In the French rite, the son of a Mason is called a "lowton," as among the English he is called a "lewis," and is entitled to the privilege of being initiated three years before his majority.

In many of the Lodges of France there is an interesting custom, called "the adoption of a lowton," that is strongly characteristic of the brotherly love, which is one of the distinguishing features of the Masonic Order. The proceedings on such an occasion are thus described by Clavel, in his "Histoire Pittoresque de la Franc-maçonnerie."

In these Lodges, when the wife of a Mason is on the point of her accouchement, the hospitaller, if he is a physician, and if not, a brother of that profession, is sent to her dwelling, to inquire after her health, in the name of the Lodge, and to offer his professional services, and even pecuniary aid, if it is supposed to be needed. Nine days after her delivery, the Worshipful Master and Wardens pay her a visit of congratulation.

If the infant is a boy, the lodge is specially convened for the purpose of proceeding to the ceremony of adoption. The room is decorated with leaves and flowers, and pots of incense are deposited in different parts. The child and his nurse are brought to the hall, before the opening of the lodge, and placed in an ante-room. The Lodge is then opened, and the Wardens, who are appointed as god-fathers to the child, repair to the ante-room, accompanied by a deputation of five brethren.

The chief of the deputation, in an address which he makes to the nurse, recommends to her, not only carefully to watch over the health of her charge, but to cultivate his young intelligence, and to make truth and good

sense the subjects of her future conversations with him. The child is then taken from the nurse by its father, or some other relative, and is introduced by the deputation into the Lodge, and conducted to the pedestal of the Master, where the procession halts, and the following conversation takes place:

"What bring you here, brethren?" asks the Worshipful Master.

"The son of a brother," replies the Senior Warden, "whom the lodge is desirous of adopting."

"What are his names, and what masonic name do you propose to give him?"

The sponsor replies. He adds to the family and baptismal names of the child another characteristic one, such as *Truth*, *Devotion*, or *Benevolence*, or some other of a similar kind, which is called the masonic name.

The Master then descends from the East, and approach the infant, and extending his hands over its head, implores heaven to make it one day worthy of the love and care which the lodge is about to devote to it. The incense is then burned, the sponsors rehearse after the Master, the obligations of the Apprentice, in the name of the lowton; and he is invested with a white apron, and proclaimed, with due masonic honors, as the adopted son of the lodge.

The Master now repairs to his seat, and the Wardens, with the infant, being placed in an appropriate position, he addresses to them a discourse, on the duties and obligations which they have assumed, as masonic sponsors. To this the Wardens make a fitting reply, and the procession is again formed, and the child is reconducted to the ante-room, and restored to its nurse.

This adoption engages the members of the Lodge to watch over the education of the child, and, at the proper time, to assist in establishing it in business. An account of the ceremonial is drawn up, signed by all the members, and transmitted to the father, and is used by the lowton, in after life, as a diploma to gain his early initiation into Masonry,[5] on which he renews, of course, those obligations taken for him in infancy by his sponsors.

[5] In the United States, where the York rite is practiced with a nearer approach to its primitive purity than in any other part of the world,

There is something refreshing in this picture of the masonic baptism of the Mason's child. We look with a holy reverence on the performance of this rite, in which a new and sacred tie is established by the father and mother, through their child, with the fraternity of which the former is a member; and where, with the most solemn ceremonies, and influenced only by an instinctive feeling of masonic love, the members of the Lodge become the fathers, the protectors, the patrons of their brother's son, and promise for him, their help in the difficulties of the present time, their aid and encouragement in the hopes of the future. Surely there must be a blessing on the institution which thus brings forth, in the spirit of its charity, protectors and guardians for the child, who cannot yet ask for protection or guardianship.

XXVII.

FREEMASONRY AMONG PIRATES.

Miss Martineau, who, by the way, was an anti-mason, and joined our enemies, when she was in this country, in their abuse of the institution, nevertheless relates, in her "Retrospect of Western Travels," the following anecdote, which is so favorable to the character of our Order, as to surprise us that candor had not at once induced her to disclaim all further opposition to an institution, to whose panegyric she has here contributed.

"Then came," says Miss M., "Capt. L., with his five fine daughters. He looked too old to be their father; and well he might. When master of a vessel, he was set ashore, by pirates, with his crew, on a desert island, where he was thirty-six days without food. Almost all his crew were dead, and he just dying, when help arrived by means of Freemasonry. Among the pirates was a Scotchman, a Mason, as was Capt. L. The two exchanged signs. The Scotchman could not give aid at the moment; but after many days of fruitless and anxious attempts, he contrived to sail back at the risk of his life,

this privilege of early admission into the Order is not recognized. Here the "lewis," like every other candidate, must have reached the "lawful age" of twenty-one, before he is eligible for initiation.

and landed on the desert island on the sixth day of his leaving it. He had no expectation of finding the party alive; but to take the chance, and lose no time, he jumped ashore with a kettle full of wine in his hand. He poured wine down the throats of the few whom he found still breathing, and treated them so judiciously that they recovered. At least it was called recovery: but Capt. L.'s looks are very haggard and nervous still. He took the Scotchman home, and cherished him to the day of his death."

Cap. Smith, in a "Lecture on Charity," relates a similar instance of the efficacy of Masonry: "A vessel of some two hundred and fifty tons, and a crew of eighteen hands, was taken by a pirate. The captain and his supercargo were ordered upon deck, when they were attacked personally by a part of the crew, and an attempt was made to strike off the captain's head, and he was ordered to lay it down upon the windlass for that purpose. When he was about to lay his head upon the block, in addressing a momentary thought to God, he made the Mason's sign. The captain of the pirate was a Mason. He immediatly told his crew that he saw a ship, and that all hands must work and lose no time in restoring the property, and letting the captured vessel pass harmless."

Another instance of the influence of Masonry upon the heart of a pirate, is related by Brother Charles Mocatta, Worshipful Master of one of the best lodges in England, St. George's Lodge of Harmony, held in Liverpool.

Many years ago, when Brother Mocatta was on his return from South America to England, with all he possessed, and in his own vessel, he was boarded by a pirate. Among his papers, was a masonic certificate, which the pirate captain, himself a Freemason, although a fallen one, recognized. The usual tests were exchanged; after which the marauder told him to let his men take away whatever they pleased, which he would pay for, and when dusk came on, to steer in one direction, while he would take another. This was done, and Brother Mocatta arrived safely in England with his property.

In the Freemasons' Quarterly Review for March, 1845, is contained a still more interesting anecdote of the sacred estimation in which the masonic ties were held by a pirate. The particulars were communicated by Brothe

Glen, a member of the Phœnix Lodge at Sunderland, England, at a meeting of the Lodge of Instruction, held at the George and Vulture tavern, Cornhill, London.

In the year 1830, Brother Glen, who had not, then, been initiated into Masonry, was mate of a merchant vessel, which was filled with a general cargo, and bound for the Island of Cuba. The crew, besides the captain and mate, consisted of seven seamen. When within about three days' sail of their port of destination, they discovered a suspicious looking schooner, apparently hovering in their course, and which, from her appearance and motions, they were fearful was a pirate. Being almost in a defenseless state, they were naturally much alarmed, and endeavored, by altering their course, to avoid the schooner; but she, crowding all sail, bore down quickly upon them, and brought them to. The piratical character of the schooner was now but too clearly apparent. The merchantman was boarded by twenty-five desperadoes, all armed with pistols and cutlasses; against such a numerous and well-armed force, resistance was out of the question. The captain of the pirate was a Spaniard; he was accompanied by his lieutenant, who was dressed in a peculiar manner, with tight red pantaloons, and Brother Glen conjectured, from his appearance, that he was a Maltese. The captain, mate, and crew of the merchantman were immediatly seized, pistols were presented to their heads, and they were threatened with instant death, unless they immediately gave up all the money on board. They had scarcely any specie, and the pirate captain, being dissatisfied, proceeded to plunder the vessel of everything which was valuable and portable, and then vowed, with the most horrid imprecations, that he would burn the vessel, and destroy all her crew. This ruffian spoke broken English, the other pirates spoke in Spanish. The unfortunate crew of the merchantman were now bound and secured in the fore part of the vessel. The captain and Brother Glen were also tied to two pillars in the cabin. The work of plunder was finished, and the pirate captain had given directions for the destruction of the vessel by fire; gunpowder, tar-barrels, and other combustible materials were brought from the schooner, and placed on board the fated vessel in a manner best calculated to insure her speedy destruc-

tion. Whilst these horrible proceedings were in progress, the cries and lamentations of the unfortunate crew were piteous in the extreme; their supplications for mercy were, however, entirely disregarded, and the train actually laid. At this awful juncture, the lieutenant of the pirates, who has before been noticed, went aft and entered the cabin where Bro. Glen and his captain were secured, his purpose being apparently to make a further search before leaving the vessel, for anything valuable which might previously have escaped observation. Brother Glen and the captain were, as may well be imagined, in a most dreadful state of terror and alarm, expecting nothing less than instant death, and that in its most horrible shape. The captain happened, fortunately for himself and crew, to be a Mason. As a last resource, he attracted the pirate's attention, and made the sign of an E. A. P.; the latter regarded him steadfastly for an instant, and replied by making the sign of a F. C. Brother Glen was, at that time, ignorant of the meaning of these proceedings; but he did not fail to perceive that the countenance of his captain, before so anxious and terror-stricken, was instantly lighted up with joy and hope, whilst a glance of mutual intelligence passed between him and the pirate. Some further communication then passed between them; neither could understand the other's language; but in this short interval they had made themselves understood by the universal medium of Masonry. The lieutenant then returned to the deck, where, as it subsequently appeared, he dissuaded the captain of the pirates from his intention of burning the vessel, and induced him to abandon her and the crew without further injury. Shortly afterwards, the captain and greater part of the pirates left, the lieutenant and five others remaining on board. The lieutenant went again into the cabin, and wrote a short note in the Spanish language, which he carefully folded up and left upon the cabin table; he then, with a knife, cut the cords with which Brother Glen had been bound, and making a gesture of caution, left the ship with the remaining portion of the pirate's crew. Brother Glen speedily released t..e captain, who then informed him that he had made himself known to the pirate as a Mason, and to that circumstance their deliverance must be attributed. After waiting, as they deemed, a sufficient tim

to allow the schooner to get out of sight, they cautiously proceeded to the deck, and released the crew. Their vessel had been completely ransacked, and was in a state of the utmost confusion; they could see the train which had been laid for their destruction; they then carefully removed the combustibles, and, returning thanks for their deliverance, again proceeded on their course. Nothing particular occurred until the second day following, when, to their utter consternation, they again espied the piratical schooner, which bore down upon them as before. They hoisted their English colors, when the pirate, recognizing the vessel as the same which had been recently pillaged, merely displayed his black flag, the terrible ensign of his dreadful calling, which he almost immediately lowered; and then, altering his course, stood off without offering the merchantman any further molestation, and was seen by them no more. On the following day they arrived in port, when Brother Glen and the captain made a protest of the circumstances, and it was found that the letter, which had been left on the cabin table, was couched in the following terms:—"Brother,—Having recognized you as a Mason, I have induced the captain to spare the lives of yourself and crew—but for this, you would all have perished." It was subsequently discovered, that two American vessels had been destroyed by fire in those seas; the crews of both perished, and no doubt, under similar circumstances. Brother Glen, on his return to England, lost no time in asking admission into our Order, which, under Providence, had been the means of preserving his life.

XXVIII.

THE PRIZE RELEASED.

On the 27th November, 1812, during the war between England and France, a large and valuable fleet of English merchant-men set sail from Spithead for the West Indies, under the convoy of the Queen, man-of-war. Soon after their departure, the convoy was dispersed by a violent gale of wind, and many of them captured by the French frigate Gloire, which was then cruising between the Western Islands and Ferol. Among the captures, was the ship, Princess Royal, of 400 tons, laden with supplies,

and commanded by Capt. Alexander Foster. On being taken on board of his captor, Capt. Foster made himself known as a Mason, to the commander of the frigate, by whom he was invited into the cabin. He was then told, that his appeal had been recognized; that the first duty the Frenchman owed, was, to his country, and his Emperor,—but that his next was, as a man and a Mason, "to serve a brother in the hour of need."

The commander of the frigate, finding himself embarrassed with the number of his prisoners, but wishing to continue his cruise, thought this circumstance would afford a favorable opportunity of serving his English brother, without any dereliction of duty to his sovereign. He, therefore, restored his ship to Capt. Foster, to be used as a cartel, for the purpose of receiving all the prisoners, with which the French found themselves encumbered. The Princess Royal, thus liberated, proceeded, with the released prisoners, to Barbadoes, where they were landed; and pursuing her voyage to its ultimate destination at Jamaica, delivered her cargo, and returned in safety to London.

Capt. Foster, under these peculiar circumstances, was advised to make an application to the Admiralty for salvage, and was actually awarded £500; but his story being subsequently deemed doubtful and romantic, his vessel was seized, on the presumption that she had been ransomed, and had consequently forfeited her privileges as a British ship; but after a searching investigation, the facts were proved, and she was liberated.

The narrator of the incident, which was published in a London periodical, and authenticated by the Royal Somerset House and Inverness Lodge No. 4, was engaged in obtaining the release of the vessel of Capt. Foster, from her unjust seizure, and was so deeply impressed with this exhibition of brotherly love, that he immediately united himself with the Masonic fraternity.[6]

[6] The anecdote will be found in the 1st volume of Moore's Magazine, whence I have made this abridgment.

XXIX.

GENERAL GILLESPIE.

Major General Sir Robert Rollo Gillespie, lately a distinguished officer in the British Army, was, in the early part of his life (but after he had been initiated into Masonry) engaged in the service of his country, in the West Indies, where he greatly distinguished himself. At the island of St. Domingo, he had been selected by his commander-in-chief to be the bearer of a dispatch to Gen. Santhonax, the governor of the island, summoning him to surrender. In attempting to reach the shore, from the English squadron, his boat was upset, his flag of truce and papers lost, and he himself compelled to swim to the shore, with his sword in his mouth, having narrowly escaped several shots which were fired at him. On being brought before the governor, he was charged with being a spy, and threatened with instant execution. But espying Masonic devices on the governor's buttons, he made himself known as a brother of the mystic tie, and was recognized as such. He was immediately released, and after being sumptuously entertained, was, by order of Santhonax, sent back to the squadron, with his companions, under the protection of a guard.

Gen. Gillespie, subsequently, in 1813, became a member of the Moira Lodge, which was established at Calcutta, by the Marquis of Hastings, on his arrival in India, as Governor General.

XXX.

THE POOR INDIAN.

A correspondent of the Cincinnati Masonic Review relates an interesting instance of the benevolent tendency of Freemasonry, which occurred in one of the Western States.

One bright, but bitter winter evening in November, after the ordinary business of —— Lodge had been dispatched in peace and harmony, a brother rose, and presented the case of a stranger in distress—an Indian and a Mason, who, with his family, had recently arrived in the city. He had received a letter from him, detailing his

destitute condition, and informing him, that "he had eaten his last morsel of bread" with his wife and children, and knew not where to look for a further supply.

The letter closed with an appeal, which would have reached any benevolent heart, but, in an especial manner, was calculated to thrill the heart of every brother of the "mystic tie." An appropriation was promptly made, and a true and trusty brother selected, to hasten to the relief of the poor Indian. He was found in a rude quarter, emaciated by sickness, surrounded by his tattered children, and in utter destitution. His wife, the faithful partner of his bosom, was absent, seeking, if possible, from the cold hand of public charity, a pittance, to supply their immediate pressing wants. A sprightly looking little girl, about ten years of age, was standing by a younger brother, who clung to her as the stranger entered, and communicated to his afflicted Brother the subject of his mission.

The scene was one of intense feeling, and the worthy brother, who had been the agent of the lodge, in dispensing its aid to the destitute stranger, expressed its effect upon himself, by saying, shortly after the visit, "Had I never before known anything of the masonic fraternity, or its benevolent actions, this one act would have been sufficient to convince me of its value, and wed my heart more strongly to an institution, so benevolent in its nature."

XXXI.

MONSIEUR PREVEROT.

In the year 1748, M. Preverot, an officer in the French navy, was unfortunately shipwrecked on an island, whose Viceroy was a Freemason. M. Preverot lost, with his ship, all his money and effects, and was thus reduced to utter destitution. In this coudition, "poor and penniless," he presented himself to the Viceroy, and related his misfortunes in a manner, which completely proved to that officer, that he was not only no impostor, but a brother in distress. He was recognized, and they embraced each other as brethren of the same Order. The shipwrecked officer was forthwith conducted to the house of the Viceroy, who furnished him with all the comforts

of life, until a ship, bound for France, touched at the island. Before his departure, the Viceroy loaded him with presents, and gave him as much money as was ne cessary for carrying him into his native country.

XXXII.

THE CONVERTED CLERGYMAN.

Brother J. F. Truslow relates the following anecdote of Masonic conversion, in an address, delivered by him, in 1847, before the Grand Lodge of Arkansas:

A reverend gentleman, residing in one of the towns of the State of ——, having connected himself with the masonic fraternity, the incident gave great offense to his ministerial brethren, and he was summoned before the ecclesiastical tribunal of the church, of which he was a member, for trial. His judges convened at the appointed time and place, and on his confession of the offense, demanded of him that he should formally renounce Freemasonry. This he peremptorily refused to do. It was consequently determined that he should be excommunicated; and just as they were about to pass the sentence, which was to cut him off from the church, a venerable minister arose, and suggested, that the matter should be dismissed for the present, and one of the brethren be appointed to join the masonic fraternity, so as to be able, at the next meeting, to report the nature of the dark deeds, in which the accused was supposed to have participated. The suggestion was considered a good one, and the venerable proposer himself appointed to make the investigation. Accordingly, he laid his petition before a lodge, and in due time became a Master Mason—the brethren knowing nothing of the circumstances which led to his application for admission among them. At length the day, to which the ecclesiastical court had been adjourned, arrived. The official functionaries met, and the committee of one was called upon for his report. It was made, but, to their astonishment, perhaps to their disappointment, the substance of it was: "You had better dismiss the charge, for there is no evil, but much good, in Freemasonry." The effect was astounding, and the consequence was, an immediate adjournment.

XXXIII.

THE TRIPOLITAN MASON.

Mr. Thomas Power, of Boston, relates the following anecdote, the particulars of which he had received from Captain Sampson himself.[7]

In the year 1795, the ship Betsy sailed from Boston. The ship was commanded by Capt. Chapin Sampson, who was initiated as a Mason in the year 1793, in Liverpool. In the course of her voyage, she was taken off Malaga, by a Tripolitan xebec, and the vessel and all on board carried into Tripoli. Here Captain Sampson and his crew were stripped of their clothing, except a slight bit of cotton about their waists. Being the first Americans carried into Tripoli, he and his men were driven through the city chained, and were pelted by every offensive missile. He was then thrown into a dungeon, where he was kept a number of days. After that, he was taken out, and employed in taking the cargo out of his ship. While Captain Sampson was engaged in this business, a Tripolitan officer, called Hassan Bey, and sustaining a high official station in Tripoli, made himself known as a Freemason. He said that he should do for him all in his power, but that if it were known he favored him, even his own life might be the forfeit. Captain Sampson was soon liberated, was clothed, and furnished with many comparative comforts. An opportunity of releasing him was found, and when he was about leaving Tripoli, Hassan Bey, still mindful of his masonic duties, made him many presents. This worthy Tripolitan and faithful brother, was, as he said, made a Freemason in France.

In 1845, Brother Sampson was still living, in Maine, at the advanced age of eighty, a consistent and adhering brother, through all the dark storm of anti-masonry, which swept over the Northern States of our Republic. During that time of desolation and depression, in the language of the relator of this anecdote, "he carried his colors at the mast head."

[7] See Moore's Freemasons' Monthly Magazine, vol. iv., p. 17, to which work the anecdote was communicated by Mr. Power.

XXXIV.

THE COURTESY OF MASONRY.

Lodge No. 227, under the jurisdiction of the Grand Lodge of Ireland, was attached, by a traveling warrant which had been granted in the year 1752, to the 46th regiment of the British army, while serving in America, during the war of the Revolution, The lodge chest, at one time, says the London Freemasons' Review, "fell into the hands of the Americans; they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry, in the most marked and gratifying manner, by directing that a guard of honor, under a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce, that announced this elegant compliment from their noble opponent, but still more noble brother. The guard of honor, with their flutes playing a sacred march —the chest, containing the Constitution and implements of the craft, borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the infiladed ranks of the gallant regiment, that, with presented arms and colors, hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

A similar courtesy was extended to this lodge, on another, and subsequent occasion. In the year 1805, while in the island of Dominica, the 46th regiment was attacked by a French force, war at that time existing between the governments of France and Great Britain, and again the lodge had the misfortune to lose its chest, which was carried on board the French fleet, its captors having had no opportunity of discovering the nature of its contents. But, three years afterwards, when the character of the prize had become known, the French government, at the earnest request of the officers who had commanded the expedition, returned the chest, with several complimentary presents, as a tribute from an

enlightened nation to the excellence and sacred character of the masonic institution.

In 1834, the warrant of constitution of this lodge was renewed by the Grand Lodge of Ireland, on which occasion these interesting incidents in its history were elicited from the records.

Of the ultimate fate of a Lodge, whose vicissitudes in war form so interesting a portion of the annals of Freemasonry, it is fortunate that we can furnish the history. The Lodge became again dormant, but was revived on the 28th of March, 1848, and established permanently, in Montreal, as "The Lodge of Social and Military Virtues, No. 227," on the registry of the Grand Lodge of Ireland.

XXXV.

THE MAGISTRATES OF AMSTERDAM.

In the year 1735, the States General of Holland interdicted the practice of Freemasonry. Notwithstanding the promulgation of this ordinance, a lodge in Amsterdam, continued to hold its regular meetings, at a private house, the residence of one of the members. The magistrates having been informed of the fact, ordered the house to be surrounded, and all the members of the lodge to be arrested. Being brought the next day to the town hall, the Master and Wardens were examined, in respect to the object of their assemblies, and the character of their institution. The answers, of course, were general; but the brethren offered to initiate any one of the magistrates, who was willing to undertake the experiment, in order that a fair opportunity might be afforded, for an investigation into the design of Freemasonry, with the understanding, that the initiated magistrate should report to his colleagues, whatever he should find of an unfavorable or immoral nature, in the character of the society. The offer was, after some consideration, accepted, and the town clerk was selected to undergo the experiment of initiation. On his return to the town hall, he made so favorable a report of the institution, that all further prosecution of the brethren was suspended; and the magistrates, taking a lively interest in the affairs of the body, were successively initiated into the

mysteries of Freemasonry. The institution has since met with no obstructions to its progress in Holland.

XXXVI.

THE MEDITERRANEAN PASS.

The Mediterrean Pass is an honorary degree of Masonry, at one time conferred only on Knights Templars. In a modified form, it is now more generally diffused, and is said to have been "formerly useful to mariners in the Mediterranean, as a means of recognition, in cases of attack from the corsairs, who, if they happened to have this degree, permitted those brethren who had it also to escape without pillage, or detention."[8] Dr. Oliver says of it, that, "according to masonic tradition, vessels cruising about the Mediterranean sea, are in danger of being captured, and plundered, by the Algerines, and other African pirates, who infest the coast; so that, unless there is some person on board, who has been admitted to this degree, the vessel will have great difficulty in escaping—otherwise, it is allowed to pass without molestation.[9]

That the utility of this degree is not altogether of a traditionary character, we may learn from the following narrative, communicated by a correspondent to the Cincinnati Masonic Review, and which is quoted here in the author's words:

"In 1825, I was in poor health, and obtained permission to make a cruise in a Colombian frigate up the Mediterranean.

"We were lying to, off Malaga, designing to intercept a Biscay-bound convoy. One morning, at day-light, we discovered, very near us, to windward, three large ships, under full sail, bearing directly down for us. They proved to be three large polacca-rigged Greek frigates, either of which was more than a match for us. Our ship, after some manœuvring, was cleared for action, still hoping, however, to avoid a hostile *rencontre*. Our flag was shown. It was either not respected, or not re-

[8] See the author's Lexicon of Freemasonry, at the word.
[9] Landmarks, vol. ii., p. 127, n. 94 (U. M. L., vol. xii., p. 86, n. 94).

cognized—the fleet still standing on, and the l
firing a gun to windward, which was a hostile si
Everything portended a fight. Our hopes were despe-
ate—we were on an enemy's coast—no refuge short of Gibraltar, two hundred miles to leeward, and itself rather an equivocal one. The Colombian Republic was not then recognized among the Christian nations—she was esteemed but a colony in rebellion—England, it is true, had formally acknowledged her nationality; but, good neighborhood to old Spain, gave reasons to fear the non-protection of Gibraltar. Moreover, we had the Castle of Ceuta in fearful proximity—at that time, and probably still, full of unfortunate Colombians, incarcerated for life in its subterranean cells. Our only hope was from the humanity of the semi-barbarous Greeks. Captain Anderson, a prize officer aboard, suggested a last resort to the commander, fortunately a Mason, and it was forthwith essayed. Our flag was lowered—*the Mediterranean Pass* was displayed. We were of course all anxiety. In ten minutes, behold it was answered; and was speedily followed by a courteous salute! Their fleet bore away to the southward."

XXXVII.

MASONRY PREVENTS LITIGATION.

There is nothing more adverse to the principles of the masonic institution, than the occurrence of litigation between its members. The strife and rancor, which are so apt to be engendered by the "quirks and quibbles" of a suit at law, are by no means calculated to strengthen or advance that brotherly love and affection, which is one of the characteristics of our Order. Hence it is one of the tenets of the society, that any dispute should be settled, rather by the mediation of friends, than by an appeal to legal tribunals; and that, when, from the intricacy of the case, it is found impossible to obtain, in this manner, a satisfactory adjudication, the reference to courts of justice should be conducted in mildness and kindness, with the feelings that distinguish a contest for truth, rather than with those that desecrate a struggle for victory. On this point, the "Ancient Charges" are

so explicit, that a quotation from them will be the best eulogium that can be offered, on the pacific spirit of Freemasonry:

"If any Brother do you injury"—so prescribes this universal constitution of the Order—"you must apply to your own, or his lodge; and from thence you may appeal to the Grand Lodge, at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided; and patiently listening to the honest and friendly advice of Master and fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affairs of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren shall kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process, or writ at law, without wrath and rancor (not in the common way), saying and doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."[10]

If this "benign influence" has not always been successfully exerted, it is to be attributed to the infirmity of human nature, through which

"We know the right, and yet the wrong pursue."

The precept is there; but how often is it, in Masonry, as in religion, that our teachings and our practice are at variance. Yet, that the rule is sometimes obeyed, and that, too, with the happiest effects, may be learned from the following narrative, which was contributed, a few years ago, by one of the correspondents of a newspaper, published in Ireland:

"In the summer of 1835, the schooner Vigilant, Cap-

[10] Old Charges, vi. 6 (U. M. L., vol. xv., book 1, p. 56).

tain Berquin, from Dunkirk, arrived in Laewick harbor, with loss of sails, and other damage. The captain procured an agent, with whom he agreed for the necessary repairs, which were soon effected, and the vessel declared ready for sea. A misunderstanding, however, arose between the captain and agent, on the charges incurred which in the sequel proved to be excessive; the captain threatened to sail without acknowledging the account, unless corrected, whereon a *meditatione fugæ* warrant was procured against him. I knew him to be a man incapable of acting dishonestly, although a little acute in the detection of certain mistakes, and was struck with astonishment at seeing him marched off to prison, and incarcerated beside a felon, convicted of theft and burglary. As the captain understood the English language but very imperfectly, I proffered my services in his forlorn state. After the burst of indignation, which naturally followed, had subsided, he earnestly requested that a Freemason might be sent to him. I was acquainted with several gentlemen, reputed to be of the Order, and to whom I made his case known. The agent, who procured the warrant, the judge, who signed it, and the captain who suffered by it, were all Freemasons; instant justice was rendered, and the captain immediately liberated. I was so struck with the wondrous influence of the mystic tie, over the usual tardy operation of official regulations, that I eagerly seized the opportunity to become a Freemason."

XXXVIII.

FREEMASONRY AT SEA.

I had the pleasure of hearing the worthy brother, Capt. Nicholas Brown, relate the following anecdotes, at a communication of Washington Lodge No. 5, in Charleston, S. C., where he was, like myself, on that evening a visitor. At the request of the lodge, he, the next day, committed them to writing, and they were published by Brother Moore, in the Freemasons' Magazine for July, 1847. I shall not mar the effect of the relation, by seeking to amend the simple, yet truthful language of the narrator.

"When a young man, I was made a Mason in the Sea

Captains' Lodge, No. 115, at Liverpool, England (1808). In the year 1813, during our last war with England, I was returning home from Lisbon, after discharging a cargo of corn and flour there, with my ship loaded with salt. About the 4th or 5th of April, at 10 A. M., four days out from Lisbon, I saw a large ship standing for me, which soon came near enough to reach me with her shot, when I hove to. She hoisted French colors, and proved to be the French frigate Arethusa, of fifty guns, Commodore Bovett, commander, with instructions to burn, sink, and destroy, all ships, or vessels, bound to, or from an enemy's port. I was soon boarded by a lieutenant and twenty men from the frigate, all prepared to set fire to my ship. When the boat came along-side, I stood at my gangway, ready to receive the officer on board, gave him *my hand*, and led him into my cabin, where he examined the ship's papers, when I had further opportunity to make myself known as a Mason. He returned the recognition, and looked on me with a smile that I never shall forget, and said in broken English, "The Commodore is also a Mason. I will now go on board the frigate: you keep your main and mizen top-sails aback, and if we haul down our ensign, you fill your top-sails and go home—and a good voyage to you." In the course of ten minutes after the lieutenant got on board the frigate, down came her ensign, and I was soon before the wind, under a cloud of sail, and arrived home safe about the 30th of April. Had I not been a Mason at that time, there is not the least doubt that my ship would have shared the fate of many others, destroyed by that frigate, under the decrees of Napoleon.

"About six months after, I was taken by the British privateer Retaliation, out of Halifax, on a cruise. I then had the command of a schooner, under Spanish colors, bound to Windsor, N. S. They took my vessel, and sent her to Halifax, and me they took on board the privateer; the men of which rifled my trunk of about all its contents, consisting of clothing, and some money. In the course of the evening, the Doctor of the privateer answered my signal as a Mason, when I informed him of the robbery. He took me by the hand, and said: 'Brother, fear not: our captain and both lieutenants are Masons.' I was soon invited into the cabin, and treated with

brotherly love and affection. Next morning at 8 o'clock, all hands were called to quarters, and when all were on deck, the gratings were put on, fore and aft. I was then called on the berth deck, while every man's bag and box were opened, and the contents exposed to my inspection I recovered all my clothing again, and instead of sending me a prisoner to Halifax, they put me on board of a fishing boat, in sight of Portland, where I landed the next day, which was the 4th of November, 1813. The third day, I was safe at home with my family. Had I not been a Mason, there is not the least doubt that I should have been sent to the Halifax prison, without clothing, or money, there to have stayed during the war."

XXXIX.

EPISODES OF THE FRENCH REVOLUTION.

It is not to be supposed, that, in a country where Freemasonry has always been as popular, and as extensively diffused, as it is in France, so important a period of civil disturbance as that of the late revolution in June, 1847, should have passed, without the occurrence of some of the proofs of the power of our institution to calm the unholy passions, which human strife engenders. Many such instances did occur; two of them have come to my knowledge, and may appropriately obtain a place in this volume, as "Episodes of the French Revolution." They are recorded in the "Franc-Maçon," a new periodical, just issued in Paris, for a copy of which I am indebted to my esteemed friend, M. Leblanc de Marconnay, of that city; a gentleman whose reputation as a man of letters, and as a Mason, is not confined to the precincts of his own country.

The first of these incidents is as follows:—An officer of the National Guards was on the point of being shot by the insurgents—the guns were leveled at his breast, and in another moment he would have been a corpse—when he made the mystic appeal of a Mason in the hour of distress. One of the attacking party, who beheld it, rushed forward, and exclaimed—"Hold! he is my Brother." The muskets were instantly lowered, and the officer was saved.

The second anecdote is a beautiful exemplification of the peaceful principles of our institution. The "men of the barricades," in the progress of enlisting recruits, to aid them in their *émeute*, rushed into the store of Berthaud, the Master of "L'Etoile de Béthléem," one of the finest Lodges in Paris. They demanded a supply of arms, and urged him to follow them to the barricades. Berthaud, taking their chief by the hand, showed him a collar and jewel of one of the high orders of Masonry, which he wore upon his breast, and calmly said, "You see that I have a mission of peace, and not of slaughter, to perform." The insurgents felt the force of the argument, and replying, "We know it," they quietly retired to the street.

XL.

FREEMASONRY IN SWEDEN.

In no part of the world does Freemasonry find such favor, as in Sweden. From the king to the humblest peasant, the institution is not only respected but venerated. The monarch is the hereditary Grand Master, and patron of the Order; and the learned, the noble, and the rich, are enrolled among its members. The peculiar rite practiced in that country, called the Swedish rite, consists of twelve degrees; the fifth of which, or Master of St. Andrew, gives to its possessor the rank of civil nobility in the State. Charles XIII., formerly Duke of Sudermania, and Grand Master of the Swedish Craft, created an Order of Knighthood, that of Charles the Thirteenth, which could only be conferred on meritorious Freemasons, and the jewel of which they were permitted to wear in public. "It happens, at the present moment," says the London Freemasons' Quarterly Review, "that some most excellent Masons, not otherwise of gentle blood, but even exercising honest vocations, by virtue of their being members of this particular Order, take precedence at court, of some who, on other occasions, would look on them with disdain."

In the preface to the statutes of the Order, the king thus explains the considerations which led him to its institution:

"We, Charles XIII., &c. Among the duties that have

devolved upon us, in accepting the crown of Sweden, none is more important than that of recompensing merit, which is exerted for the public good. If fidelity, bravery, talent, and industry have often been rewarded by us, we must no longer forget those good citizens who, in a more limited and less brilliant sphere, secretly bestow their assistance upon the unfortunate and the orphan, and who leave, in the habitation of poverty, the traces, not of their names, but of their good deeds. As we desire to honor these virtuous actions, which are not provided for by the laws of the kingdom, and which are too rarely presented to the public estimation, we cannot hesitate to extend our particular good will towards an estimable society, whose government we ourselves have administered, over which we have presided, and whose dogmas and institutions we have cultivated and propagated."

In 1753, the orphan asylum of Stockholm, a noble fountain of benevolence, was endowed by the Freemasons of Sweden, on the occasion of the birth of the Princess Sophia Albertine. In 1767 it received, from a private brother, an endowment of 130,000 francs; and, in 1778, an annual rent of 26,000 francs from the Queen. Many other charitable and humane institutions have, at various times, been established, and supported by the Order in that country.

XLI.

FREEMASONRY IN GERMANY.

In no part of the world is Freemasonry more deservedly popular than in the States of Germany; and the high reputation which it now obtains among the Germans, is one which is of no new date, but has been the consequence of a strict observance of all its best regulations, and has, therefore, been maintained since its first introduction into that country. The Rev. Dr. Render, who published a "Tour through Germany," in the early part of this century, says that, in that country, "it is a general belief, and taken as a fact, that the Germans are much indebted to the Order of Freemasonry; as it is certainly owing to that Society, that many of its princes

have become more amiable in their manners, and more mild in the treatment of their subjects than formerly."

Speaking of the facilities of introduction, which Freemasonry affords to strangers, in Germany, he uses the following language:

"If an Englishman wish for almost instant acquaintance with the first ranks in Germany, his being a Freemason will render his introduction more easy and agreeable to the parties, as well as to himself—Masonry being there held in the highest estimation. But it is somewhat different from that of England; I do not mean in point of science, but in the choice of members. It is, on this account, by no means easy to become a Mason, as the qualifications are extremely nice and numerous; the difficulty of choice is not confined to foreigners, but extends even to natives, the mutual consent of every member, in different Lodges, being necessary to make a Mason; and it often happens that a German is excluded, because one single member gives a negative.[11] This accounts for the advantage of being a Mason, in order the more easily and speedily to acquire an acquaintance with persons of the greatest respectability. A man will then be introduced to the literati, as well as the first ranks of nobility, and, consequently, will never repent having been initiated into this mystery in his own country; and as the English and German Lodges are so closely connected with each other, words are inadequate to describe the advantages and pleasures which an Englishman derives from such an union. What delight must a foreigner feel, in passing some hours in a German Lodge, where everything is conducted with decorum, and the greatest solemnity. There he will meet the first princes of the German Empire, nobility, and men of learning."[12]

Recent visitors to Germany inform us, that the institution has, at this day, lost none of those attributes which entitled it, more than forty years ago, to this high encomium. The great, the good, and the learned, continue to patronize it, and to unite in its labors of love,

[11] This is a very general rule of Masonry, practiced in all countries, and not restricted, as Dr. Render seems to think, to the German Lodges.

[12] Render's Tour, vol. i., p. 30.

and the German Lodges are now, as they were then, model lodges for the rest of the masonic world. Only a year or two since, Prince Frederick, of Prussia, the heir apparent to the throne, and the Grand Master of the Prussian Freemasons, issued a circular to all the lodges, recommending to the brethren strenuously to co-operate with the societies for the improvement of the working classes, which recommendation was attended with the best results.

Throughout Germany there are numerous charitable institutions, which have been founded, and continue to be maintained by, the benevolent efforts of the masonic fraternity. Among these may be enumerated the institute founded at Berlin, in 1819, by the National Grand Lodge of Germany, for the orphans and widows of Freemasons, which is supported by annual donations from all the Prussian Lodges; a poor and orphan house at Prague; a lying-in hospital at Schleswig; and schools, and houses of refuge, in various parts of the empire.

XLII.

MASONIC COURTESY IN WAR.

We have related so many instances of the benefits of Freemasonry in "the tented field," that we almost need an apology for introducing one more to our readers. The interesting example, however, of courtesy which it exhibits amid those scenes, where mortal strife is too apt to engender a harsher spirit, will, perhaps, furnish some excuse for the relation. The anecdote was published twenty years ago, in the Boston Sentinel.

In one of the engagements of our revolutionary war, the Charter, or Warrant of Constitution, of a military traveling lodge, attached to the 17th Regiment of the British army, fell, among other spoils, into the possession of a conquering force of the Americans. As soon as the capture was made known to the commanding officer of our troops, who was himself a Mason, he ordered it instantly to be returned to the regiment from which it had been captured, and accompanied the restoration with a letter of the following import:

"When the ambition of monarchs, or the jarring

interests of contending states, call forth their subjects to war, as *Masons*, we are disarmed of that resentment which stimulates to undistinguished desolation; and, however our political sentiments may impel us in the public dispute, we are still brethren, and (our professional duty apart) ought to promote the happiness, and advance the weal of each other. Accept, therefore, at the hands of a brother, the Warrant of Constitution of Unity Lodge No. 18, held in the seventeenth British regiment, which your late misfortunes have put in my power to restore to you."

XLIII.

POPE BENEDICT XIV.

Pope Benedict XIV., who succeeded Clement XII., confirmed the bull of his predecessor, by which all Freemasons, who adhered to the institution, were to be excommunicated. By a change of his conduct, however, towards the Order, he subsequently gave his tacit testimony to its excellence. One of his favorite courtiers, a zealous Freemason, sought to change the Holy Father's opinion, and induced him to be privately initiated; on which occasion a Roman brother, of the name of Tripulo, delivered an address. Benedict ceased, after this, to persecute the Freemasons in his territories.

I give this statement on the authority of the German Freemasons' Lexicon. It receives, however, corroboration from the fact, that the persecutions of Freemasonry, which distinguished the commencement of the reign of Benedict, were subsequently discontinued; and that the society received its due portion of the toleration which marked the career of that enlightened and liberal pontiff.

XLIV.

QUEEN ELIZABETH.

The testimony of "good Queen Bess," of England, to the excellence of Freemasonry, like that of Pope Benedict XIV., was altogether of a practical nature. Like the Roman Pontiff, the English Queen had conceived an erroneous opinion of our institution, and was at first dis-

posed to persecute it; but, upon a further acquaintance with its character and objects, she became, like him, its friend.

The story of her conversion is told by Anderson,[13] as follows:

"Hearing that the Masons had certain secrets that could not be revealed to her (for that she could not be *Grand Master*), and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, the 27th of December, 1561. Sir Thomas Sackville, Grand Master, took care to make some of the chief men sent Freemasons, who then joining in that communication, made a very honorable report to the queen; and she never after attempted to dislodge or disturb them; but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state."

The implied approbation of our institution which has been recorded, as given by the magistrates of Amsterdam, by Pope Benedict, and by Queen Elizabeth, in our conversion from the attitude of adversaries to that of friends, is of manifest importance to us in a defense of Freemasonry. Ignorant of the nature of their principles, and excited to a spirit of persecution by the misrepresentations of prejudice and falsehood, these adverse feelings were at once removed, when an investigation into the objects of the Masonic Society had placed them in possession of the truth. Their subsequent patronage of Freemasonry was an admission of their previous error, and a public atonement for the wrong.

XLV.

THE PRISONER OF WAR.

At a complimentary banquet given to Sir Charles Napier, by the masonic fraternity of Simla, in India, the Hero of Hydrabad related the following anecdote of the benefit that he had received from Masonry:

"I was once a prisoner without hope of being even ex-

[13] The Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons, chap. v., p. 109 (U. M. L., vol. xv., book 1).

changed, and expected to be sent to Verdun, to which place in France all prisoners were consigned; for at that time the two governments of France and England were so exasperated against each other, that their anger fell on individuals, and there was no exchange of prisoners. A man who was taken, lost all chance of promotion, or of ever seeing his friends again. In this state of despair and misery, knowing that my family must have believed me to have been killed, I was casting about in my own thoughts for some way to communicate with my family. It came into my head that I was a Mason, and I contrived to poke out a brother. He was a French officer of the name of Bontemps, I think, and a very good name it was;[14] for, like a good and honorable brother, he managed to send a letter for me to England—by no means an easy matter in those days; for there were no railroads nor steam vessels, nor steam-engines then, to carry letters like lightning everywhere. Beside it was, at this time, an extremely dangerous and hazardous undertaking for a French officer. But my honest and good brother did it for me, and within three months my family knew I was alive."

XLVI.

GOTTFRIED EPHRAIM LESSING.

Lessing, the great German writer, and the author of that admirable work, "Ernest and Falk, or Conversations for Freemasons," while acting as the secretary of General Tauenzein, had become so intemperately addicted to the vices of the bottle and the gaming-table, that all his most cherished friends had been compelled to dissolve their connection with him, and to abandon him to his apparent downward progress to ruin.

For his rescue from this impending fate, he was indebted to the saving influences of Masonry, by which he was once more restored to virtue and to reputation. He was initiated at Hamburgh; and, "thenceforth," to use the language of the brother to whom I am indebted for the anecdote,[15] "by brotherly persuasion, ever-repeated fra-

[14] The gallant brother here perpetrates a pun, for the name *Bontemps* in French, signifies *good time* in English.

[15] J. A. Wagener, P. M., of Charleston, S. C.

ternal admonition and moral companionship of the members of his lodge, he abstained from drink and gaming; and what had been an impossibility for the greatest and most celebrated men, was effected by the moral influence of Masonry. Now he suddenly blazed again in the illustrious genius; all his original powers were revived; his compositions became once more the theme of praise from one end of the fatherland to the other; nay, more, he surpassed his former self, by the genuine spirit of philanthropy which was infused into all his creations, by their moral perfection and their liberal and enlightened sentiments of universal benevolence and toleration."

XLVII.

THE MIAMI CHIEF.

The following anecdote is related by Brother B. T. B. Kavanaugh, in an address delivered in 1847 before the Grand Lodge of Indiana. He states that the account was received a few weeks previously "from one of the oldest and most respectable citizens of Greenfield." The circumstances occurred during the late war with England:

"A gentleman, now living in Greenfield, Ia., was in constant masonic intercourse with a Chief of the Miami tribe (if we mistake not), when a party of whites advanced upon a few families of his people, and inflicted deadly wounds and death upon several of their party, and made their retreat. The news reached the old chief and a war council was immediately called, in which it was determined that a general attack should be made upon the nearest white settlement in retaliation. In this settlement, the masonic brother of the chief was living at the time. To preserve him from the fatal blow he was about to inflict on the whites, he traveled one whole night himself, to put him upon his guard and to take him under his own protection, until the contemplated attack should be made—the attack was made, and the chief's mystic shield guarded in safety the head of his brother."

XLVIII.

THE SOLDIER MASON.

Under this title, an affecting story is told in "Stray Leaves from a Freemason's Note Book." The circumstances occurred while the author was holding a curacy in Worcester, England.

The old soldier, whose name was Parker, had been a corporal in the British army, and had served, with distinction, in India and the Peninsula. At Gibraltar he had been taken sick and was invalided with a scanty pension, and was then living, in the neighborhood of the curate who tells the story, in great poverty and ill health, laboriously toiling, too, at the unwholesome employment of leather staining, to make out a scanty and insufficient subsistence for a family of children, whom his trifling pension could not alone support.

The author, in a conversation with him, had discovered that he was a Mason and had recommended him to apply to the lodge at Worcester for assistance.

He shook his head.

"A soldier cannot beg: it is hateful to him: he fears a repulse from a board of gentlemen at home far more than an enemy's bayonets abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he, calmly; "I was made in a military lodge in Ireland. My certificate, duly signed, is in my oaken chest: all will bear '*the* LIGHT,' and on all is stamped 'FIDELITY.'

"I took the initiative," says the author, "and succeeded. The Order was worthily represented in Worcester then and now. The appeal was heard and heeded."

And then he asks the pertinent question: "Who relieved him?" His own affecting language supplies the answer.

"Who relieved him?"

"His country? No. She left him to perish on a niggardly pension. Who succored him? The great duke, whose debt to the private soldier is so apparent and over-

whelming? No. His grace had become a statesman, and in that capacity wrote caustic letters (from *any other pen* they would have been pronounced *coarse)* to those who ventured to appeal to him.

"Who aided the wounded and sinking soldier in his extremity?"

"The brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow."

"And yet, how little it is understood, and how strangely misrepresented!"

XLIX.

THE MASON'S WIFE.[16]

In 1830, having arrived to years of manhood without a fortune or other appliances, promising successful competition with the business-men of my native State (Kentucky), I turned my thoughts towards the far-off West and South, as furnishing a more appropriate field for young and enterprising men, who might possess the moral courage to withstand the hardships and toils incident to pioneers. Upon a conference with three other young men, in similar circumstances, we determined to wend our way to the wilds of Texas, and immediately set about preparing for our journey to that foreign land, as it was then esteemed. (Texas, twenty years ago, was thought to be a long way from Louisville.)

We all met at Louisville, on the first day of July, where we were detained some three days waiting for a boat. On the evening of the third day a small low craft made her appearance, bound for New Orleans; and, knowing the larger class of boats could not then navigate the Ohio, we lost no time in securing berths. Though small and uncomfortable, the boat was very much crowded with cabin and deck-passengers, bound for different points on the Mississippi, together with some who were about to expatriate themselves, and make an abode in the land

[16] This long but interesting anecdote is taken without abridgment from the *Masonic Signet*, formerly published at St. Louis (Mo.). It is there given as a "tale of truth," and bears that impress upon its face.

of promise to which we were bound. It were vain to undertake to depict the feelings which stirred in our bosoms as we gazed upon the floating stars and stripes of our native land, for aught we could know, for the last time. 'Tis true, our buoyant spirits bounded into the future, and hope, sweet hope, whispered that a day would come when that lone and modest STAR which had but dawned upon the horizon, would, by the magic power of the Saxon race, shine with resplendent glory, in the mighty galaxy destined to cluster around the "old thirteen." But as I set out with no intention to draw a fancy sketch, but to detail some little events which will illustrate to some extent the benign influence of our glorious Order, I must proceed with my simple narrative.

Nothing of much interest occurred after leaving Louisville, until we landed at Smithland (mouth of Cumberland river), except that our boat formed a familiar acquaintance with the numerous shoals and sand-bars, with which the Ohio is well supplied, "ven te vater ish *mity* low."

At Smithland, several passengers came on board, and among the number a very dignified and genteel-looking lady, apparently about forty years old, and her only daughter some eighteen or nineteen. The latter was so beautiful and bewitchingly interesting in appearance, that any attempt of mine to describe her would fall far short of the reality; but I must be permitted to say that such was the impression made upon my mind, that I could not realize the fact, that her home was upon this broad earth as connected with the children of men. And yet, to the astonishment of all, these two interesting beings took a deck passage bound for the mouth of Red River. On the following morning the clerk, as usual, went below to collect passage money. The elder lady informed him that she had about as much money as would meet his demand, but if he took it all, she and her daughter would be placed on shore pennyless, among strangers. The feeling and gentlemanly clerk declined accepting the money until he could state the facts to the captain and receive his orders. The captain, on hearing the statement, desired the clerk to desist, promising to call on the ladies himself, and in a few hours did so, and spent some time very agreeably in their company, and took occasion to repeat his calls several times during the day.

The day following he also continued his calls, and made on one occasion some advances towards the young lady, which led her to believe his intentions were not of the most honorable kind. Feeling keenly the insult, and reflecting upon her dependent condition, she was for an instant embarrassed and uncertain what course to pursue; but, being possessed of a strong mind and quick perception, she soon recovered self-control, and gave the captain a signal of distress from a degree called masonic, sometimes given to the wives and daughters of Master Masons. The captain recognized the signal, stepped back, as if electrified, and with uplifted hands beseechingly inquired, "In the name of God where did you obtain that?" She answered with a sweet-toned voice, and with all the innocence of an angel: "From my husband, father, and brother." This unexpected answer seemed only to confuse the captain the more; for he certainly had not supposed she was a married woman. Upon inquiry, he learned that she and her mother were both wives of Master Masons. Soon after, the clerk was seen gallanting the two ladies into the cabin, and the porter following with their baggage. The best state rooms were assigned them, and, if the captain had been the brother or son, he could not have been more devoted to their comfort and happiness.

At the mouth of Red River, the captain took the ladies to the only house then at that place, saw them provided for, while waiting for a packet. Before leaving, he told the elder lady that they might be longer detainep than they expected, and consequently incur greater expenses than she was able to meet, and handed her a hundred dollar bill. With emotions deeply mingled with gratitude, she assured him, that though she was almost destitute, she was not an object of charity, and hence, doubted the propriety of accepting his generous offer. On being informed, however, that the money was tendered as a loan, she said to him, "Captain, I know not that I shall ever have it in my power to see you again; how, then, can I return your money?" The captain assured her, that as her son and son-in-law were Masons, they would know how to insure his receiving it, when it was entirely convenient to repay it, and bade them an affectionate adieu. At this moment both ladies were over-

come by feelings of gratitude; and tears, not words, responded to his parting farewell.

My companions and myself continued on the boat to New Orleans, not knowing whether we should proceed thence by sea to Galveston, or by the Red River route. After remaining some three days in the city we found a boat bound for Alexandria, and determined to take passage on her and proceed as far up the river as we could, and thence by land to San Philip de Austin. On the steamer Lioness we had a very pleasant trip to the mouth of Red River, at which point we took on several passengers, and among the number the two heroines of my narrative. The old lady soon recognized and sent for me. Up to this period, I had not spoken to her; but from the intimacy which she had observed between the captain of the other boat and myself, she said she supposed he had told me certain things, and especially if I was, as she supposed, a Mason, and, she added, "if you are, let me know it; for I have received so many favors from that source unasked, that I desire to know all Masons with whom I may meet." I informed her that I was a young Mason—had never done any good as such—and assured her that I claimed no credit for the favors she intimated she had received from the captain—that whatever those favors were, the captain had rendered them, as all good Masons would do, with no other hope of reward than a consciousness of having discharged his duty.

"I presume, sir," said she, "the captain informed you of his generous and magnanimous conduct, on taking leave of us at the mouth of the river."

"No, madam," I replied, "I heard the captain speak in the most respectful terms of you and your daughter, but in no way did he allude to favors done for either of you."

"And did he not tell you, sir, of our free passage down, and of his noble generosity in urging us to accept the means of defraying our expenses the balance of our journey?"

"No, madam," said I, "the captain intimated nothing of the kind to me; and I am very certain there was not a passenger on board who did not suppose you paid your passage; nor did any one suspect the captain of giving you aid in any way." She then attempted to give me a de-

tail of events; but her feelings overcame her, and, bursting into tears, she retired to her state-room.

Our passage up the river was a protracted one, in consequence of the low stage of water, and I occasionally enjoyed the society of the ladies and spent an hour very pleasantly, but no further allusion was made to the captain.

At Alexandria, we were informed that the boat could not ascend the river any further, and we were all forced to take our chances by land-conveyance. My companions agreed to take charge of our baggage, leaving me at liberty to give my attention to the ladies, and see them provided for. In charge of the ladies, I was about to descend the steps from the boiler-deck, when the young lady remembered to have left a small package in the ladies' cabin. I immediately hastened back, and, on my return to resume my charge, I was rather taken aback, by beholding a man rather roughly clad, of tall stature, spare built, having long, rough hair, black, sunken eyes, large mouth, and of swarthy complexion; in short, his whole appearance was anything but prepossessing; and yet this man was actually embracing the innocent, the pure, the beautiful, young lady, and anon seized an occasion to give the old lady an affectionate salutation. The bustle and excitement of such a meeting being over, the young lady turned and introduced me to her husband. He seemed at once to divine my position, and proceeded in a courteous and gentlemanly manner to tender me his thanks for my attention to his family, and expressed a desire further to cultivate my acquaintance. We were detained at the hotel several days in providing horses, arms, etc., for the further prosecution of our journey, and I embraced the opportunity of knowing more of the gentleman, and, so far from finding him repulsive and disagreeable, he proved to be, in all respects, the very reverse, a gentleman of highly cultivated mind, and polished manners. During my short intercourse, I learned his entire history. His father was a wealthy and influential citizen of Kentucky, who had spared no pains or money in the education of this, his only child. This young man lost his mother when he was about nineteen years old. At the age of twenty, his father put him to the study of medicine. At twenty-four, he obtained his diploma from

the medical school of Transylvania University, Ky., and returned home only in time to see his father die. He then determined to leave his native state, and endeavor to rise in wealth and usefulness in a new and growing country, and advertised his large estate for sale, except about thirty choice hands—on six and twelve months' credit.

About this time he made the acquaintance, and fondly loved this beautiful young lady, and married her. About two months after, he took his thirty hands, and leaving his wife with her mother, started for Texas, for the purpose of opening a farm and providing some comforts for the location of his family. Before leaving, it was understood that his wife and mother-in-law were to collect the proceeds of the first notes due, or a sufficient amount to meet their expenses, and meet him at Nagodoches, by a given time. At the appointed time he repaired to that point, but there learned that no boats could ascend higher than Alexandria, and hence he proceeded to the latter place. His wife and her mother had used every means in their power to collect the money spoken of, but entirely failed, and the old lady, having on hand about forty dollars, she said she determined to keep her promise, by taking the chances of success, placing full reliance upon that Providence who had never forsaken her, while her own shoulder was at the wheel, and, continued she, "I thank God that in this enterprise, I had the clearest proof of the fulfillment of all his promises; and I may further add, that another opportunity has been afforded me of witnessing the magic power of Freemasonry."

I have only to add that the hundred dollars, together with the full price of passage, were soon placed in the hands of the boat's agent at New Orleans. The captain is still living, and is owner of one of the finest palaces that float upon the Southern waters, and has an interest in several others. I have met him often, but he never alludes to the foregoing incidents, unless the subject is called up by another. He has assured me, that he received every dollar due him, and more than he would have charged the ladies for their passage under any circumstances.

I have not given this truthful sketch because I thought ny of the incidents were remarkable or thrillingly in-

teresting, but mainly for the purpose of giving another proof of the power and usefulness of Freemasonry.

L.

LORD RAMSAY AND THE MENDICANT.

In the year 1836, Lord Ramsay was elected Grand Master of the Masons of Scotland, and proved one of the most zealous and most skillful Masons that ever presided over the fraternity in any country. He is said to have paid such attention to the forms and ceremonies of the institution, as to have become a perfect adept in the details of all the degrees. The circumstances which first led to his initiation into the Order, are thus related: As his Lordship, when a youth, was walking with his tutor, a clergyman, a wretched beggar, apparently a foreigner, entreated his charity. The clergyman turned round to question the mendicant, and in a moment grasped his hand with the most cordial kindness. Lord Ramsay was surprised. The stranger was a Freemason; he was fed, clothed, and supplied by the generous tutor, who was himself a member of the Order, with the means of transport to the coast of Syria, whence he stated that he had originally come. The circumstances of the mystic appeal, which, unobserved by him, had been made by the supplicant, and the prompt and effective response of his benefactor, as soon as he had recognized a brother, made such an impression upon Lord Ramsay, that he determined to join, as soon as possible, an association so pregnant with good works.

LI.

AN ADVENTURE AT SALAMANCA.

There is an excellent anecdote related in the "United Service Magazine," by Capt. Barralier, of the Britsh army, whose length will readily be pardoned for the sake of the interesting nature of the narrative. The simple, yet impressive style of the author cannot be improved by the use of any other language than his own. I give the record, therefore, without the slightest alteration or abridgment:

"I joined the 23d Portuguese regiment," says the Ca

tain, who, it is needless to say, was a Freemason, "under the command of Col. Stubbs, who also commanded the Portuguese brigade, composed of the 11th, 23d, and 7th Cacadores, forming a part of the 4th division under the command of Lieutenant General Sir Lowry Cole, on the 16th July, 1812. They were then encamped in front of the Nava del Rey. At night the army broke up the encampment, and moved to the rear; the 4th division halted the whole of the 17th. The outposts were sharply engaged during the morning; on the 18th we again retired, and at midnight took up a position, having been closely followed by the enemy, and frequently not a quarter of a mile from us. At four in the afternoon, the French moved to the front and attacked us, and being repulsed by the 23d and 40th Regiments, supported by the 11th and 23d and 7th Cacadores, were soon driven from the field. Our loss was trifling, but we suffered severely from the heat. We remained in position all that night, and ioined the main body of our army on the 19th.

The whole army was now concentrated. On the 20th, at daylight, the greatest silence reigned in the camp, and we had laid by our arms at quarter distance of companies, everything ready and announcing a general action; but Marmont soon moved to his left, with a view of outflanking us. Our army now returned in three lines, taking the road to Salamanca, and during the whole day's march, the French cannonaded us. On the 21st, the Portuguese brigade, under Colonel Stubbs, halted within a quarter of a mile from Salamanca. In the evening, we crossed the river, and took up our position in front of the Arrapillis, and we had a dreadful night of thunder, lightning, and rain. On the 22d, at dawn, the light division commenced skirmishing, and continued so for some hours. At ten o'clock, the 4th division received orders to move to the front and right, and the Portuguese brigade was now ordered to lay down at quarter distance of companies. At twelve, we were ordered to stand to our arms, and each man was told to place a running ball over his cartridge. The 6th Cacadores were ordered to the front, and the 11th and 23d to support them, which was done in a most gallant style. I now, for the first time, saw an entire regiment fall on their knees, offer up a short prayer, and, with the greatest firmness, continue their advance,

and completely routing the enemy, who occupied a hill on which they had fifteen guns, and which soon became ours.

At this moment I received a gun-shot wound, which passed through both my thighs and scrotum. I fell to the ground. A sergeant and some men of my company remained by me for a moment, and I handed my sword to the sergeant, requesting him to give it to Colonel Stubbs, in order that it might be forwarded to my father. Then I sank back, not giving the least sign of life. I was abandoned and plundered, and the men reported me to Colonel Stubbs as dead. It might have been about four o'clock in the afternoon, when I somewhat recovered my senses, and found myself exposed to the fire of the 23d Welsh Fusiliers and French. I was struck while in that position by a musket ball, which pierced my cap and grazed my forehead. Placing my hand on the part struck, no blood appeared of any consequence. Perceiving a hollow near me, I attempted to remove to it, but was unable from loss of blood and the stiffness of my limbs. In this melancholy state I had to remain for nearly two hours, exposed to the fire of both friend and foe. A French cavalry regiment now passed me, and some of the horses actually leaped over me, but I received no injury. Soon after, a French infantry regiment in close column of companies passed; a French soldier placed his bayonet on my breast; I made the distress sign of a Mason, and fortunately was instantly saved by a French officer, who pushed the bayonet away. Thus was my life most miraculously preserved. Half an hour after, the French repassed, but in disorder, and I shortly saw the red coats approaching. I now felt sure of obtaining assistance. The regiment halted close by me, and I called out to the officers that I was an officer of the 71st Highland Light Infantry, and begged to be removed from the field. It was the 23d Welsh Fusiliers, and several of the officers came up to me. They returned to the regiment, and a few minutes after a field officer and four or five other officers stood beside me. I told them who I was, and entreated to be removed, but I had the mortification of seeing the field officer face about, and call out "Forward." The officers and men called out shame, but the regiment moved to the front. Thus was I, a captain in the same

division of the Welsh Fusiliers, left as a dog to perish for want of aid, by a man who could have had no feelings for a fellow-creature. This was Brevet Lieutenant Colonel Offley, who, I afterwards heard, very shortly met with his death. My feelings now overcame me, and I know not how long I remained insensible. When I rallied, the action was still raging, but at some distance. I now observed a straggler passing within a few paces from me, and I beckoned to him, and, on his coming up, asked him to remain by me. But the fellow thought I was a dying man, and expected plunder. He cocked his musket, and was in the act of dispatching me, notwithstanding that I kept telling him that I was a captain in his brigade (the straggler belonged to the 7th Cacadores). Instant death was before me, but Providence at that moment sent me aid. A British soldier of the 74th Regiment came up, and cried out, "Is it you, Mr. Barralier?" My reply was, "Yes, my lad; shoot that villain." He raised his musket, and I was instantly relieved from an assassin. The soldier of the 74th Regiment removed his knapsack, and placed it under my head, and covering me with his blanket, gave me water—all the poor fellow had. I begged of him to remain by me; his reply was, "Sir, my regiment is in action, and I must try and join." But having assured him that he would not be punished for remaining with me, and that I would take all the responsibility, he did remain. This soldier had left England for Portugal in the same transport as myself, and was servant to Ensign Hamilton, of the 74th Regiment. I kept calling for water, and, as there was none at hand, he left me to go and procure some.

Night was now drawing in fast, and my late deliverer was not making his appearance. The time he had been absent seemed very long, and I began to fear he might have lost his way, when a sergeant of the 60th Regiment came near me, and I beckoned to him. He came up to me, gave me water and some wine, arranged my covering, and did all he could to aid me in my forlorn condition. I entreated him to remain by me, but his reply was, "I would willingly do so, but my regiment is now in action, and I must join." All my solicitations were unavailing, and he was about to leave me, when despair caused me to hold out my hand to him. He took it, and

at once he seemed electrified. After a few moments he exclaimed, "I will try and save you; I cannot leave you." My heart was now in my mouth; I was for some moments unable to speak. Again the German gave me water, and then said, "There is a regiment close at hand, and I will go and acquaint the commanding officer how you are situated." He left me, and my hopes now revived; and very shortly after I heard voices approaching, and a man cried out, "Who are you?" My reply was, "71st." "A lie, by God! What is your name?" "Barralier." "What are you doing here?" "I am in the Portuguese service." "You must not remain here;" and the officer turned away. Shortly after he returned, accompanied by several officers, and they had me placed in a blanket. Ensign Stopford and eight men were ordered to take me to the first place they could obtain medical aid. Ensign Stopford, of the 68th Regiment, often stopped the men to see if I was still alive, and at one period he placed his hand on my forehead, as I had not answered to his kind inquiries, and exclaimed, "He is dead." The pressure of his hand aroused me, and I faintly said, "No, sir, I am not dead." The march was continued, and, in the dead of night, Ensign Stopford had me laid on blankets in a peasant's hut, at about three miles from Salamanca; he then left me, after he had procured me medical aid. Thus was I providentially saved, and removed from a gory field, by that brave, good-hearted soldier, Lieutenant Colonel Johnston, commanding the 68th Light Infantry. I was personally known to him, and to all the officers of that corps. Colonel Johnston had ordered the soldier of the 74th to remain by me, and said that he would report it to his commanding officer.

Next day, Staff-Surgeon Macgregor, of my brigade, came to me, and was surprised to find me alive, telling me I had been returned dead, but, as the dispatches had not yet left head-quarters, he would write and have it altered. Under the special care of Dr. Macgregor, who had me removed to Salamanca, three days after, I ultimately partially recovered, and obtained leave of absence from Marshal Beresford, to proceed to England. I never again saw my Portuguese regiment. As soon as I was able to stand, I was appointed to the command of the

dépôt at Santander, and left the Portuguese service to rejoin my old regiment, the 71st, in 1814.

I owed my escape, in the first instance, to the French officer, who happened to be a Freemason; and then to the fortunate appearance of the soldier of the 74th Regiment, as well as the assistance rendered me by the sergeant of the 60th Regiment, also a Freemason, who was the means of my removal, by that brave old soldier, Lieutenant Colonel Johnston, of the 68th, late a general officer, and I believe now no more. When quartered in Quebec with the 68th Regiment, and at their table, the circumstance has often been alluded to, and as often I have risen to state that I owed my life to Colonel Johnston. To Doctor Macgregor's assiduity and skill, I am also much indebted. His professional skill is well known; he is now a half-pay physician, and resides in Edinburgh. Major Wilmott and several other officers of the 68th Regiment, are still alive, and know the circumstances; and, as a mark of my gratitude, I have made this known.

LII.

THE WIDOW AMONG STRANGERS.

The venerable Salem Towne, whose name has, for almost half a century, been identified with all that is good and intellectual in Freemasonry, related the following anecdote to Bro. Finley M. King:

"In 1822, I visited Savannah, Geo. On the vessel from New York I became acquainted with a family named Weston. The man was a Master Mason, a blacksmith, an industrious, honorable man, but poor.

"Immediately upon his arrival he was taken with a fever and died. After his burial, the Masons of the place called upon his widow, and, acquainting themselves with the fact of her destitution, they decided that it would be better for her to return to her friends.

"The lodge was called, the case carefully considered, and an appropriation made for the purpose. Other lodges in the vicinity contributed to the same generous cause, and a liberal sum was thus secured. This enabled the brethren to hire a hack to send her to Savannah, and thence, by ship, to New York. The money was put into my hands, and I took charge of the family.

"I accompanied her as far as Troy, N. Y., and left her in the house of a cousin I found there. Thus far I had defrayed all her expenses, by sea and land, and on parting with her, I paid over the balance of the charity fund, as received from the Georgia brethren for her removal, just *one hundred dollars.*

"This was MASONRY—a single instance, a practical exemplification of the true spirit of masonic principles. Never did I witness a more grateful being than that woman was, and, if she still lives, it is to send a widow's prayer back on the wings of thought to the houses of her distant benefactors"

Book the Third.

THE TESTIMONY.

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

I.

THE TESTIMONY OF WASHINGTON.[1]

"Lætu sum
Laudari me abs te, pater, laudato viro."
Cneus Nævius.

"My spirits, sire, are raised,
Thus to be praised by one the world has praised."

MASONS love to dwell on the fact that the illustrious Father of his country was a brother Mason. They feel that under the panoply of his great name, they may securely bid defiance to the bitter charges of malignity. They know that the world is conscious that Washington, to quote the language of Clinton, "would not have encouraged an institution hostile to morality, religion, good order, and the public welfare."

Many testimonials of the good opinion entertained by Washington of the masonic society, of which he had been a member from early life, are on record; a few, however, will suffice to demonstrate that Freemasons do not boast too much, when they claim him as the undeviating friend and adherent of the institution.

In answer to a complimentary address, when President of the United States, from the officers and members of King David's Lodge, in Rhode Island, he said:

"Being persuaded that a just application of the principles on which the masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them a deserving brother."

In 1792, the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and in replying to the

[1] I propose, in a portion of the remaining pages of this work, to produce the testimonials of some of the most eminent and virtuous men to the character of the institution of Freemasonry. Facts and reasoning have already been adduced to prove the excellency of its design: there contributions of the wise and good will be another and an important link in the chain of defense which this work is intended to frame.

communication of the fact, he still more distinctly announces his favorable opinion of Freemasonry, in the following sentences:

"Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens, testimonies of approbation, for exertions to promote the public welfare, it is not less pleasing to know, that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice.

"To enlarge the sphere of social happiness, is worthy of the beautiful design of a masonic institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry is to promote the happiness of the human race."

That our beloved brother continued through life to entertain these favorable opinions of the masonic institution, will be evident from the following expression contained in a reply made by him to the Grand Lodge of Massachusetts, in April, 1798, not three years before his death:

"My attachment," he says, "to the society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

For the following explicit expression of what may be supposed to be the last published opinion of Washington, as to the character of the masonic institution, we are indebted to the researches of Charles Gilman, Esq., Grand Master of the Grand Lodge of Maryland. It is to be found in an extract from a letter written to the Grand Lodge of Maryland, on the 8th November, 1798, only thirteen months before his death. The original is contained in the archives of that body, and a copy has lately been published, for the first time, in Moore's Freemasons' Monthly Magazine.[2] The letter commences as follows:

"*Gentlemen and Brothers*:—Your obliging and affectionate letter, together with a copy of the Constitutions of

[2] Vol. vii., p. 359.

Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I cannot, therefore, upon this ground, withdraw my approbation from it."

Gen. Washington cultivated Masonry with sedulous attention. While commander-in-chief of the army, he countenanced the establishment and encouraged the labors of traveling lodges among the military, considering them as schools of urbanity, well calculated to disseminate those mild virtues of the heart which are so ornamental to the human character, and so peculiarly fitted to alleviate the miseries of war. And, notwithstanding the engrossing cares of his high station, he found frequent opportunities of visiting the lodges, and participating in the labors of the craft.[3]

The Hon. Timothy Bigelow delivered a eulogy on the character of Washington, before the Grand Lodge of Massachusetts, on the 11th of February, 1800, and at that period so near the date of his death, when authentic information could easily be obtained, and when it is scarcely probable that an erroneous statement of so important a nature, would willfully have been made, Bigelow asserts on authority of members of Washington's own lodge, that he died the Master of a lodge. Bigelow's language is as follows:

"The information received from our brethren, who had the happiness to be members of the lodge over which he presided for many years, and of which he died the Master, furnishes us abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art."

Washington was initiated into the mysteries of Freemasonry on the 4th of November, 1752, in Fredericksburg

[3] Bigelow's Eulogy before the Grand Lodge of Massachusetts, A. D. 1800.

in Virginia; he received his second degree on the 3d of March, and his third on the 4th of August in the following year. This appears from the "Ledger," or Record Book of the lodge, from which Brother Moore made the following extract, when on a visit to Washington in 1848, to assist in the ceremonies of laying the corner-stone of the Washington Monument.

"November 4, 5752—Received of Mr. George Washington, for his entrance, £23."

"March 3, 5753—George Washington passed Fellow Craft."

"August 4, 5753—George Washington raised Master Mason."

At Alexandria, Va., is contained the original Warrant of Constitution of Lodge No. 22, of which we have a right to presume that Washington was the first Master,[4] from the fact that his name is first mentioned in the list of brethren to whom the warrant was granted. Moore[5] gives the following extract from this interesting document, which he copied some years ago from the original:

"I, Edward Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well-beloved Brother, GEORGE WASHINGTON, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers, ——— McCrea, William Hunter, Jr., and John Allison, Esq., together with all such other Brethren as may be admitted to associate with them, to be a just, true, and regular LODGE OF FREEMASONS, by the name, title, and designation of the Alexandria Lodge, No. 22."

The name of this lodge was changed, in 1805, to that of "Washington Alexandria Lodge." It is still in active operation, and occupied a distinguished place in the ceremonial of laying the corner-stone of the Washington Monument, on the 4th of July, 1848.

These testimonials of the masonic life and opinions of the "Father of his country," are of inestimable value to the defense of the institution. "They demonstrate," to

[4] Masonic usage authorizes the inference, that he must have been the first Master of this lodge, and the testimony of Bigelow, already quoted, leaves no doubt of his having passed the chair.

[5] Freemasons' Magazine, vol. vii., p. 313.

use the language of Brother Moore, "beyond controversy, his attachment to the institution, the high estimation in which he held its principles, his conviction of its ability to promote 'private virtue and public prosperity.' And they place beyond all doubt, his 'disposition always to contribute his best endeavors to promote the honor and interest of the craft'—a disposition which he continued to manifest, and, on all proper occasions, to avow, to the latest period of his life."

II.

THE TESTIMONY OF JOHN ADAMS.

John Adams, the successor of George Washington in the Presidential Chair of the United States, and one of the most distinguished patriots in that eventful period of our history, which is emphatically described as having been "the time that tried men's souls," was himself no Mason, but he has publicly declared his favorable opinion of the character of the institution.

In the year 1798, the Grand Lodge of Massachusetts communicated an address to President Adams, in acknowledgment of the wisdom, firmness, and integrity, which had characterized his public conduct. To this address Mr. Adams replied in a strain of encomium, which will surely more than compensate for the profound abuse which subsequently, during a time of political excitement, was lavished upon the institution by John Quincy Adams, his son. The censure of the son, based upon false statements and unproved charges, will sink into oblivion—but the encomium of the father, founded on the experience and examples of his friends, the good and great men of the nation, will remain an enduring memorial of the virtuous character of our Order.

The reply of Mr. Adams, addressed to the Grand Lodge of Massachusetts, is in the following words:

"As I never had the honor to be one of your ancient fraternity, I feel myself under the greater obligations to you for this affectionate and respectful address. Many of my best friends have been Masons, and two of them, my professional patron, the learned Gridley, and my intimate friend, your immortal Warren, whose life and death were lessons and examples of patriotism and philanthropy

were Grand Masters; yet so it has happened, that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor, would have been sufficient to induce me to hold the institution and fraternity in esteem and honor, as favorable to the support of civil authority, if I had not known their love of the fine arts, their delight in hospitality, and devotion to humanity.

"Your indulgent opinion of my conduct, and your benevolent wishes for the fortunate termination of my public labors, have my sincere thanks.

"The public engagement of your utmost exertions in the cause of your country, and the offer of your services to protect the fair inheritance of your ancestors, are proofs that you are not chargeable with those designs, the imputation of which, in other parts of the world, has embarrassed the public mind, with respect to the real views of your society."

III.

TESTIMONY OF GEN. JACKSON.

Of the early masonic history of Andrew Jackson, but little is known. In a tribute to his memory, prepared by the Rev. Mr. Neeley, the Grand Chaplain of the Grand Lodge of Tennessee, it is stated that, in the early part of his life, he was connected with a lodge that met at Clover Bottom, under the jurisdiction of the Grand Lodge of Kentucky. In the year 1822, he was elected and installed as Grand Master of Tennessee, and presided during the session of that year, with all the firmness and dignity which distinguished him in other situations of command. He was, in the subsequent year, re-elected to this important position, and continued to exercise its functions with his usual promptitude and decision. He was connected with the Order until the time of his death, and had made some progress in the higher degrees, since we find him, but a few years previous to his death, assisting in the imposing ceremonies of installing the officers of Cumberland Royal Arch Chapter. The testimony of a man, whose public career was so intimately interwoven with the destinies of the nation, and whose private life was a beautiful illustration of benevolence, is too valuable

to be omitted in a work, professedly intended to be a defense of Freemasonry.

In 1833, Gen. Jackson, while on a visit to Boston, was invited, by the Grand Lodge of Massachusetts, to visit them at a special communication to be called for that purpose. The General made arrangements for doing so; but on the arrival of the evening was compelled to forego his intention, in consequence of excessive fatigue. He sent, however, a letter, in which he expressed his favorable wishes for the prosperity of the institution, as one "calculated to benefit mankind." The Hon. Joel R. Poinsett, one of the President's suite, attended the communication, and delivered the following message, in which the opinion entertained by Jackson of the institution is explicitly stated:

"Most Worshipful Brother:—The President of the United States has charged me to express to his brethren of the Grand Lodge of Massachusetts, his sincere regret at being prevented, by indisposition, from accepting their invitation to meet them in the temple, and from tendering to them, in person, his acknowledgments for their attentions. He begged me to assure them, that he shall ever feel a lively interest in the welfare of an institution, with which he has been so long connected, and whose objects are purely philanthropic; and he has instructed me to express to them the high esteem and fraternal regard which he cherishes for them all."

IV.

TESTIMONY OF LA FAYETTE.

La Fayette, the early friend of our country, and the beloved pupil of Washington, was a disciple of our Order, whose attachment to it lasted with life, and whose public and private virtues reflected honor on the institution which hailed him as one of its sons. "La Fayette—the good La Fayette, the patriot of both hemispheres," says De Witt Clinton, "was always the devoted friend of Freemasonry. He saw in it a constellation of virtues; and, wherever he went, he took every opportunity of demonstrating his attachment, and of expressing his veneration." From among many public testimonials, given by

him to the character of the institution, the following may be deemed sufficient:

In the year 1825, while on his well-remembered visit to our shores as "the Nation's Guest," he was invited to visit La Fayette Lodge No. 81, which had been constituted in the city of Cincinnati. He complied with the invitation.

On his arrival within the precincts of the lodge, he was received by the Worshipful Master with a congratulatory address, to which our ancient brother made an appropriate reply, too long for insertion, but from which one extract may be made, embodying his exalted opinion of the institution.

"To find," said he, "a splendid and populous city in a place which, when I last quitted your shores, was exclusively the haunts of the savage and of wild beasts, presents a fact not less astonishing than it is pleasing to me, as one of the assertors of your independence. These emotions are much enhanced by meeting, in such a place, so many respectable members of *that Order, whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality.*"

La Fayette was, indeed, a true Mason, and omitted no opportunity of benefiting the cause of Masonry, and of offering to the institution the public demonstration of his respect and attachment. He was, I believe, a member of the Lodge l'Egalité, in Paris; and often assisted in its deliberations, even in the zenith of his European fame, when he was the centre of all attraction, and overborne with public business. That he did not regret this attachment at a later period, we may learn from his own declaration, in the address just quoted, "that the reflection that he had, in any way, benefited Masonry, would add to his enjoyment; and that the recollection of his connection with the Order on that day, would much assist in cheering an old man in the evening of his days."

V.

TESTIMONY OF THE DUKE OF SUSSEX.

"When dies the Prince, or when the Peasant dies,
How seldom truth the epitaph supplies;
But if of Sussex all that's true be told,
Few were his faults—his virtues manifold."—*J. Lee Stevens.*

Augustus Frederick, Duke of Sussex, was the sixth son of George the Third, King of England, and, like his father and all his brothers, was a member of the masonic family. He was initiated into the fraternity when in his 26th year of age, in 1798, at Berlin, in the Royal York Lodge of that city. He served in several offices in this lodge, and was, at one time, in his capacity of a Warden, a representative of it in the Grand Lodge of England. He subsequently received the honorary appointment of Past Grand Warden, and in 1812, he was appointed Deputy Grand Master of England by his brother the Prince Regent, who was, at that time, the Grand Master of the craft in England. In the succeeding year the Prince of Wales having declined a re-election, the Duke of Sussex was chosen to supply his place, and continued to exercise the functions of that important office, for more than thirty years, with a zeal, skill and fidelity that has been seldom equaled, and can never be surpassed. During this long period of his connection with the fraternity, he never omitted an opportunity publicly of testifying his admiration of the principles and practice of the institution of which he was the head, and one of the most worthy members.

In a speech at Sunderland, in 1839, this distinguished Mason paid the following high tribute to the influence of Freemasonry on his long and neither uneventful nor useless life:

"When I first determined to link myself with this noble institution, it was a matter of very serious consideration with me; and I can assure the brethren, that it was at a period when, at least, I had the power of well considering the matter; for it was not in the boyish days of my youth, but at the mature age of twenty-five or twenty-six. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I

worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have the honor to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order, have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry."

One another occasion, this illustrious Mason paid a still higher tribute to the admirable character of our institution, in the following expressive language:

"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness, and the general good of mankind, creating in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause; and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duty we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform, religiously, that which we ought to do."

But the highest testimony that the Duke of Sussex gave to the excellent design of the masonic institution, was his own long and undiminished attachment to it. The enterprise with which he engaged in the promotion of its charities, and the zeal with which he directed his literary mind to the study of its antiquities and symbols, are convincing proofs of the high regard which he felt for the institution.

"As a Freemason," says the Freemasons' Quarterly

Review, "he was the most accomplished craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive; his correspondence equally so; and his desire to be introduced to any brother, from whose experience he could derive any information, had in it a craving that marked his great devotion to the Order. His affability was so free from affectation or condescension, that those who, for the first time, had the honor of an introduction to his Royal Highness, were always struck with its peculiar kindness."

In his own conduct, the Duke literally obeyed the precept, which on one occasion he prescribed to the craft.

"When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our society, let them, by our conduct, learn that a good Mason is a good moral man, and as such will not trifle with his obligation."

VI.

TESTIMONY OF THE MARQUIS OF HASTINGS.

The late Marquis of Hastings, Governor General of India, and formerly Deputy Grand Master of England, in an address to the fraternity a few years since, thus describes the beneficial effect of the masonic institution upon his own character.

"The prominent station which I hold here, concentrates all the rays of the craft upon my person, and the illustrious brother[6] makes an effort to persuade himself that this lunar brilliance is the genuine irradiation of the sun. My real relation to you may be best explained by an Asiatic apologue. In the baths of the East, perfumed clay is used instead of soap. A poet is introduced, who breaks out in an enthusiastic flow of admiration at the odor of a lump of clay of this sort. 'Alas!' answers the clay, 'I am only a piece of ordinary earth, but I happened to come in contact with the rose, and I have borrowed some of its fragrance.' *I have borrowed the character of the*

[6] He was replying to some complimentary remarks upon himself, made by the Duke of Sussex.

virtues inherent in this institution; and my best hope is, that however minute be the portion with which I have been imbued, at least, I am not likely to lose what has been so fortuitously acquired."

This is a tribute in which truth has been rendered more fascinating by the language of eloquence.

VII.

TESTIMONY OF LORD COMBERMERE.

The following profound tribute to the character of the masonic institution, was paid by Lord Combermere, Provincial Grand Master for Cheshire, England, in a speech made in 1839, before the Provincial Grand Lodge of Liverpool.

"He did not say," such is the report of his speech, "what his character might have been, had he not been a member of the masonic body, but he declared that the principles of Freemasonry had inculcated the strictest ideas of honor, honesty, and good feeling. In all his services as a military man, he had never met with a bad soldier who was a brother Mason. There were, it is true, good and bad men in all communities: and it would be strange indeed, if, in the society of Freemasons, there would not be found some who might disgrace the Order; but he pledged himself, that he had never met with such characters. He repeated it, in all his travels in foreign countries, he had never known a bad soldier who was a member of the craft; and with this knowledge, and in admiration of the principles which Freemasonry inculcated, he was happy to acquaint them, that his son had determined to be initiated, and he firmly believed that by becoming a Mason, he might become a better man."

An anti-masonic writer has, in the course of an indiscriminate abuse of the institution, declared that no instance was ever known of a father who was a Freemason, recommending his son to unite himself with the Order. Masons need not be reminded how full of falsehood is that charge, and the final clause of the passage here quoted will be at least one striking refutation of it.

VIII.

TESTIMONY OF LADY COMBERMERE.

As an appropriate adjunct to the last citation, I may quote the opinion of Lord Combermere's lady.

In 1852 the fraternity of Cheshire, over which province Lord Combermere has long presided as Provincial Grand Master, presented Lady Combermere with a bust of his lordship, accompanied by an address, to which Lady Combermere made a reply, of which the following paragraphs are a portion:

"I accept, with deep feelings of satisfaction and gratitude, the gift which has been so considerately prepared, and so kindly proffered, for my acceptance. Lord Combermere's bust is the offering, of all others, most agreeable to me; and in making this declaration, I confirm one of his first claims to pre-eminence in the craft—*for a good Mason must ever prove a devoted husband and an affectionate father.*

"Impressed with this conviction, it is natural that I should deserve your kind compliment to my admiration of your noble institution, that I should revere its ceremonies and respect its mysteries. Whatever your grand secret may be, in reality its evident purpose is to draw a magic circle around the initiated, from whom are expelled the worthless and the profane; while within its mystic precincts, the deserving plight each other mutually to good faith, good fellowship, and good feeling.

"That Masonry is a reality, and no gaudy deception, has been lately proved by the condemnation to which it is doomed in countries where free institutions are prohibited by the ministers of that religion, who discourage all morality that *they* do not control—all duties that *they* do not direct."

IX

TESTIMONY OF LORD RAMSAY.

In the year 1837, Lord Ramsay, at that time the Grand Master of Scotland, expressed his high opinion of our institution in the following emphatic language:

"When I call to mind the circumstances of the de-

grees through which I have had the honor to pass, I am filled with admiration of the pure morality of the principles inculcated, the beauty of the ceremonies, and the chaste and striking language in which instruction is conveyed. I reverence Freemasonry, for that it employs, symbolically, the implements of the art which we profess, to teach us to contemplate the mighty hand of the Creator; and is ever reminding us, by them, of that Almighty Architect of the universe, who layeth the beams of his chambers in the waters; who hath laid the foundations of the earth so that it cannot be moved; while by another symbol, it calls to our recollection that not only our deeds, but the thoughts, too, of our utmost hearts, are beneath the inspection of that All-Seeing Eye, which never slumbereth nor sleepeth."

The symbolical instructions of Freemasonry, thus eloquently eulogized by the Grand Master of Scotland, are well entitled to all that has been, or can be said in their praise. It is from them, as I have already observed, that our institution claims the appellation of a science of symbols. The opinion of one, who has devoted a long life to their study, may appropriately claim a place in this work, and serve as a confirmation of what has been said by Lord Ramsay.

"The signs or marks of our sublime science," says Dr. Oliver,[7] "are generally explained on a principle which is evident and satisfactory, and not liable to misapprehension, although Freemasonry is a secret society. Whether these symbols have been constructed from instruments of manual labor, from geometrical figures, from the works of nature, or the sublime vaults of heaven, there can be no doubt, in the mind of the well-instructed Mason, respecting their general reference and application. The design of their adoption was, to embody valuable moral and religious truths, that the view of a sensible object might raise before the contemplative brother's mental eye some intellectual maxim, by which he might become wiser and better. This is a noble design. It allures to the pursuit of virtue, and inspires a love for investigations, whose aim and end are the perfection of our mental faculties. And thus science is applied to the practice of moral virtue and religious duty."

[7] Historical Landmarks, vol. ii., p. 617 (U. M. L., vol. xii. p. 431).

X.

TESTIMONY OF LORD DURHAM.

The Earl of Durham, formerly Deputy Grand Master of England, in an address on the 21st January, 1834, before the Provincial Grand Lodge of Durham, assigned the following reasons for the support and protection he had formerly given to the masonic institution:

"I have ever felt it my duty to support and encourage the principles of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purpose of moral instruction or social intercourse."

This power of Freemasonry to "annihilate the virulence of political and theological controversy," and to "develop the social and benevolent affections," would give it, if properly exercised, an admirable influence in alleviating the horrors if not entirely abolishing the necessity of war. Masonic lodges are the best Peace Societies in the world. An illustrative passage on this subject, written during the Greek revolution by M. Des Etangs,[8] a distinguished French Mason, and the President of the Council of Trinosophes in Paris, may form an appropriate comment on the opinion of Lord Durham. He is speaking of what would be the influence of Freemasonry in restoring peace to Greece, then distracted by intestine broils and harassed by a foreign war.

"What can be done to save Greece? It can only be accomplished by the efficacy of Freemasonry. Masonry alone will be capable of calming the spirits of the belligerent powers, of touching their hearts and assuaging their passions. Apply this remedy, and it will operate upon the Turks themselves, and all other nations who have taken part in the dispute. One honest Mason, possessed of zeal, knowledge, and discretion, would gain their

[8] In a work entitled "La Franc-Maçonnerie rendue à ses vrais principes."

hearts and effect more than a hundred thousand bayonets. Twenty masonic lodges established in Greece, would be capable of producing a general pacification—would restore union, and peace, and happiness."

In a speech delivered at Freemasons' Hall just before his departure for Canada, as Governor-General of that Province, in alluding to the duties of that appointment, Lord Durham bestowed another encomium on the benign spirit of Freemasonry.

"I am sensible of the duties thereby imposed upon me; but this I know, that, if there be any principles which will best direct the course of my conduct, they will be found in the strictest observance of those which illustrate and adorn the craft. When I remember that the love of justice and toleration are among the primary objects of Freemasonry, I feel that by following those principles which are the ornaments of our Order, I shall succeed in proportion as I shall observe them; thus carrying into practice the masonic tenets of peace, forgiveness, and charity."

XI.

TESTIMONY OF DE WITT CLINTON.

De Witt Clinton was formerly Grand Master of New York. He was also Governor of the State, and one of the most distinguished statesmen and purest patriots that ever lived. To his enterprise and energy, New York is indebted for much of that internal policy, which has resulted in her extraordinary prosperity. He was not less distinguished in private life for the exercise of the domestic virtues, than he was illustrious in the discharge of his official duties for the most uncompromising integrity. The opinion of such a man is well worth recording, and we may find enough of it for our purposes, in an address delivered by him in 1825, on the installation of Stephen Van Rensselaer as Grand Master of New York.

"Masonry," says this great man, "superadds to our other obligations, the strongest ties of connection between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness. A Freemason is responsible to his lodge for a course of good conduct, and if he deviates from it, he will be disgraced and expelled.

Wherever he goes, he will find a friend in every brother, if he conducts himself well, and will be shielded against want, and protected against oppression; and he will feel in his own bosom the ecstatic joys of that heaven-born charity, which

> "—— ——decent, modest, easy, kind,
> Softens the high, and rears the abject mind,
> Lays the rough paths of peevish nature even,
> And opens in each heart a little heaven."

In alluding to the frivolous, but oft-repeated charge, that there are bad men in the institution, our illustrious brother thus continues his defense and his eulogy:

"That Freemasonry is sometimes perverted, and applied to the acquisition of political ascendency, of unmerited charity and convivial excess, cannot be disputed; but this is not the fault of the institution, for it inculcates an entire exemption from political and religious controversy. It enforces the virtues of industry and temperance, and it proscribes all attempts to gratify ambition and cupidity, or to exceed the bounds of temperance in convivial enjoyments, under its shade, or through its instrumentality. In lifting the mind above the dungeon of the body, it venerates the grateful odor of plain and modest virtue, and patronizes those endowments which elevate the human character, and adapt it to the high enjoyments of another and better world."

XII.

TESTIMONY OF EDWARD LIVINGSTON.

In the year 1830, Edward Livingston was installed as General Grand High Priest of the General Grand Royal Arch Chapter of the United States, when he made the customary address on that occasion. After alluding to the calumnies with which the reputation of the Order was at that time assailed, Mr. Livingston proceeded as follows:

"What shall we say to these imputations? Shall we recriminate? Shall we challenge a comparison between the characters, virtues, and services of those who have been, and now are, the ornaments of the craft and of society, with the characters, services, and virtues of the

proudest of our accusers? Shall we point to wretches relieved from misery by our charity, the deadly enmities reconciled by our interposition, the disconsolate stranger comforted by masonic kindness in a foreign land, the tears of widows and of orphans dried by masonic affection, and the broken spirit healed by masonic consolation? Shall we condescend to justify ourselves against imputations, too atrocious to be preferred but by malevolence, too absurd to be credited but by the grossest ignorance? Or ask whether any American can doubt about the purity of principle in a society, where Washington, and Warren, and Clinton have presided—to which Franklin and Montgomery, and so many of our revolutionary heroes and statesmen belonged, whose lives were passed in the service of their country—who honored it, while living, by their virtues, and who died in its defense—and of which Jackson and La Fayette, and a thousand others, whom the people have delighted to honor, are actually members?"

* * * * * *

"Indignation is natural, when we hear the society to which we belong, accused of prompting, by its doctrine, a detestable crime; and we are, on every occasion, tempted to ask with warmth, how is it, that, even supposing a foul murder to have been committed by Masons, and that they were incited to it by masonic enthusiasm, and a malperversion of its principles—how is it that you can, on this account, entertain the absurd idea that such are the tenets of a society, among whose members were men, who had, for ages, been distinguished for every virtue, for patriotism, disinterestedness, and charity—and which now contains some of the most celebrated for religion. morality, and worth—pious ministers of the gospel, upright magistrates, men of all professions, exemplary in their lives and conduct? Might you not as well ascribe to our holy religion the crimes of those, who, in all times, have, by their mad bigotry and enthusiastic zeal, committed murders, and spread devastation in the name of a God of mercy and peace?"

XIII.

TESTIMONY OF MR. POINSETT.

At the same time that Mr. Livingston of Louisiana was installed as General Grand High Priest of the General Grand Chapter of the United States, the Hon. Joel R. Poinsett of South Carolina was installed as his Deputy. Mr. Poinsett, who in the course of his life had done much and suffered much for Freemasonry, made a brief but eloquent defense of the Order, from which the following paragraph is extracted. It is the warm tribute of a noble mind to the virtues of an institution, which at that very moment was passing through the fierce fires of persecution.

"Those persons who have organized themselves into an opposition to Masonry, cannot know what the virtues and duties taught by our venerable institution really are, or they would be convinced that to be anti-masonic is to be anti-moral, anti-charitable, and, in this country, anti-Christian, and anti-republican. If they would only read the prayers and charges of the volume I hold in my hand (the Ahiman Rezon), they would not say, 'we are opposed to all conventions of men where such doctrines are taught —we will withdraw our trust from all those who are guided by such principles.' If they knew the benefits derived from our honorable and wide-spread institution by the poor and distressed, in distant and foreign lands, by the shipwrecked mariner, the wounded soldier, and the heart-sick traveler, they would not say to their fellow-citizens, 'we will deprive you of these advantages —you shall renounce them, or we will put you to the ban.' No American would so act. The anti-masons must labor under false impressions, and the cloud which now hangs over us, will soon be dispelled by the light of truth. Let us in the mean time answer the aspersions that are cast upon us, by rigidly practicing the virtues that are taught us in every lodge and chapter we enter, and above all, let us abstain from every act of retaliation."

Mr. Poinsett had received his share of obloquy from the enemies of the Order, in consequence of a mistaken view of his connection with the origin of Masonry in Mexico.

It is due to his character, and to the value of his testimony as a friend of Masonry, that his assertions on this subject should be here recorded. In continuing his address, Mr. Poinsett said:

"I have been most unjustly accused of extending our Order and our principles into a neighboring country, with a view of converting them into an engine of political influence. In the presence of this respectable assembly of my brethren, and on the symbols of our Order spread around me, and the sacred book which is open before me, I solemnly aver, that this accusation is false and unfounded, and that if Masonry has anywhere been converted to any other than the pure and philanthropic purposes for which it was first instituted, I have in no way contributed to such a perversion of its principles; and, with the same solemnity, I here declare, that if such evil counsels were ever to prevail in this country, and Masonry be perverted to political uses, which God forbid, I would sever the ties, dear as they are to me, which now unite me to my brothers."

Brother Poinsett took every opportunity, both in public and in private, to pay the tribute of his respect to the virtues of the institution of which he was so distinguished a member, and at so late a period as the year 1849, only two years before his death, when he had reached the three score years and ten, which are declared to be the limit of human life, and when, indeed, he was pressed down with all the infirmities of an enfeebled constitution and an exhausted frame, he cheerfully gave his coöperation to the design of reviving a lodge which had become dormant in the upper part of South Carolina, and suffered himself to be nominated, in the petition for a dispensation, as the first Master. No more impressive evidence than this could be furnished of his devotion to the interests of Freemasonry.

XIV.

TESTIMONY OF BULWER.

At a dinner given on the occasion of laying the corner-stone of a Freemasons' Hall, at Lincoln, the celebrated novelist, Sir Edward Lytton Bulwer, who was himself not a Mason, paid the following tribute to our institution,

in an address delivered by him, when "the health of the visitors who were not Masons" was proposed:

"When he recollected," so runs the report, "the antiquity of the institution, which Dr. Oliver had so learnedly illustrated, and having himself some little pretensions to literary character, knowing the learned doctor as a student of letters, whose name was well known wherever letters were known—he could not fail, though a stranger, to catch some of the enthusiasm which animated him. For centuries and centuries had Freemasonry existed, ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. Even the angry breath of warfare was powerless before the ties of Freemasonry; for during the sanguinary war between England and France, he had been told of the captain of an English merchantman, who had been captured by a French privateer, and, on being recognized as a Freemason, he had been restored to his own country in safety. The celebrated oriental traveler, Mr. Buckingham, when in India, had fallen into the hands of a horde of robbers, and, on entering into the hut of one of them, when he was discovered to be a Freemason, his life was spared and he was again restored to liberty. If, then, he was now in London, advocating the cause of temperance, he was indebted to Freemasonry for his present existence. He (Sir L. B.) regretted that he has not been able to be present at the ceremonial of the morning: he knew the institution to be one founded on the great principles of charity, philanthropy, and brotherly love; but he trusted he should be present at the ceremonial of the opening of the new lodge, not under the name of visitor, but entitled to the endearing appellation of brother."

XV.

TESTIMONY OF THE REV. DR. WOLFF.

The Rev. Dr. Wolff, the celebrated missionary, was initiated into Masonry in November, 1846, in one of the English lodges, that of Brotherly Love, at Yeovil. After his initiation, when the lodge had been called to refreshment. Dr. Wolff addressed the brethren, and stated that

he had long wished to join the Order, that he might increase his usefulness, and be able to enter more fully, and more understandingly, into certain peculiarities of sacred antiquity. He also remarked, that he felt fully convinced, that many of the great dangers and difficulties he had experienced, during his travels in the East, would have been mitigated, if not entirely prevented, had he, before that period, been a Freemason; as he was frequently asked, during his travels, if he belonged to the Order; and he firmly believed, that if he had been one of the craft, he should have met with protection and brotherly assistance in many quarters, where, instead of them, he had experienced insult and danger."

On reading this statement of a learned and experienced traveler and missionary, we cannot but concur with Brother Moore in the suggestion, that "perhaps it might be well that all our foreign missionaries were initiated into Masonry, before embarking on their duties in other and distant lands."

XVI.

TESTIMONY OF SIR WM. FOLLETT.

The following extract, from "Stray Leaves from a Freemason's Note Book," furnishes a valuable tribute to our institution from Sir William Follett, late Attorney General of England, and one of the profoundest lawyers of the age. It is in noble contrast with the illiberal and prejudiced opinion of William Wirt, another eminent lawyer, and once the Attorney General of the United States.

"In the course of conversation with Sir W. Follett, I inferred, from a passing remark, that he had become a Mason. I asked if my conclusion was correct. 'It is,' was his reply, 'I was initiated at Cambridge.' Light had not then beamed upon myself, and I expressed in scoffing terms my astonishment. 'In your early struggles at the bar,' remarked he, with quiet earnestness, 'you require something to reconcile you to your kind. You see so much of bitterness, and rivalry, and jealousy, and hatred, that you are thankful to call into active agency a system which creates, in all its varieties, kindly sympathy, cordial and wide-spread benevolence, and

brotherly love.' 'But surely,' said I, 'you don't go the length of asserting that Masonry does all this?' 'And more! The true Mason thinks no evil of his brother, and cherishes no designs against him. The system annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which masonic principle, duly carried out, applies to an unbridled tongue.' 'Well, well, you cannot connect it with religion: you cannot say, or affirm of it, that Masonry is a religious system?' 'By-and-by you will know better,' was his reply. 'Now I will only say, that the Bible is never closed in a Masons' lodge; that Masons habitually use prayer in their lodges; and, in point of fact, never assemble for any purpose, without performing acts of religion. I gave you credit,' continued he with a smile, 'for being more thoroughly emancipated from nursery trammels and slavish prejudices. * * * * 'Meanwhile,' said he, 'is it not worth while to belong to a fraternity whose principles, if universal, would put down at once and forever the selfish and rancorous feelings which now divide and distract society.'"

XVII.

TESTIMONY OF LORENZO DOW.

This eccentric but virtuous man, who, without the benefit of much education, was remarkable for the shrewdness of his intellect, was initiated into Masonry in 1824, at Bristol, in Rhode Island. He advanced as far as the degree of Knight Templar, and was therefore well prepared to form an opinion of the character of the institution; while his own devotion to truth, which he carried to an almost quixotic extent, precludes the probability that, in expressing that opinion, he would allow himself to be influenced by motives of interest or fear. His testimony may, therefore, be considered as of no ordinary value.

During the anti-masonic excitement in 1828, he published a book, entitled "Omnifarious Laws Exemplified—or how to Curse and Swear, Lie, Cheat, and Kill according to Law." From this work I make the following extracts, in his own quaint and rude, but emphatic language:

"I have found no cause to repent my journey through the degrees of Masonry, ancient and modern steps—but find the *principles* to be such as I would wish to *treasure* in my *heart*, and practice in my life, till my dying day—as I now see and feel.

"The antiquity of it, the data and circumstances attending the origin of the several degrees, the parts separate and taken together to form one whole—there is a chain and a harmony in the institution, common opinion and assertion to the contrary notwithstanding.

"It is noble in its administration; to think and let think, beyond the narrow contracted prejudices of bitter sectarians in these modern times.

"In common with other citizens, to do good to all—but those of the brotherhood have more especially claim.

"It is general or universal language, fitted to befit the poor stranger, which no other institution is calculated to reach by extending the beneficent hand."

* * * * * *

"The missionaries in the East have found the benefit of their having been initiated into this ancient institution (in the West), among the Hindoos—when otherwise even their sacred office and character would not have saved them.

"Other societies strive to make disciples by proselyting, but this does not. Others beg your money, when out of the society, or belonging to another, but this does not. But in common with other societies, and the public at large, they show their equality in paying their proportion of the poor taxes, and also, the general kindness to the neighbors' distresses; yet over and above all that, they aim to help each other with their own money, which is not begged from others, but is the fruit of their own earnings. And provided they wish to extend their institution beyond the little, narrow, contracted prejudices of local societies, whom they do injure? Let truth and justice answer the question!"

XVIII.

TESTIMONY OF THE KING OF DENMARK.

Masonry is popular in Denmark, and has been fostered and encouraged by the monarch, who is Grand Master General of the Order. In 1839, on the accession of Christian VIII. to the throne, he received, of course, the usual congratulations from the lodges of his kingdom. The following letter, dated February 2d, 1840, from that monarch, in reply to an address from a lodge at Altona, embraces his views of the character of the Order:

"I have received, with pleasure, the communication of the 20th December of the last year, in which the Lodge Charles au Rocher, of Altona, has addressed to me the congratulations of the Freemasons of my kingdom, on my accession to the throne. The prosperity of Masonry, as a means of strengthening our religion, and propagating true brotherly love, is one of the dearest wishes of my heart, which I trust will be gratified by the help of the Grand Architect of the universe, while I continue to direct, as Grand Master General, the affairs of the lodges of my dominions. The Lodge Charles au Rocher, by the masonic zeal of its members, and by its relations with the lodges of the adjoining city, has become an object of my particular attention, and I shall use my utmost exertions to increase its prosperity. It is an evidence of the kind and fraternal affection which I desire to see existing among the brethren of the two cities, that the brethren of Hamburg have included me in their prayers; and I charge the presiding officer of the Lodge Charles au Rocher, to convey to the brethren of Hamburg my most fraternal thanks, and to assure them that I shall invoke the blessing of the Grand Architect of the universe upon all their masonic labors. I salute the dignitaries, and all the brethren of your lodge, with a good will entirely fraternal.

CHRISTIAN KING.

XIX.

TESTIMONY OF LA LANDE.

M. De La Lande, the celebrated astronomer, wrote the article on Freemasonry for the French Encyclopedia. The article is marked with all the learning which was to have been expected from the pen of so distinguished a writer, and gives, at some length, the history of the Order. From this article I have translated the following passages, which will supply the reader with the opinions of this great genius on the subject of the design and character of the institution:

"The Society or Order of Freemasons consists of a union of chosen persons, who are bound by an obligation to love each other as brothers, to assist each other when in want, and to preserve an inviolable secrecy in relation to all that characterizes their society.

"Everything which tends to combine men by stronger ties is useful to humanity; in this point of view, Masonry is entitled to respect. The secrecy which it observes, is the means of more closely connecting its members in an intimate union. The more we are isolated and separated from the multitude, the more do we cling to those who are around us. The union of individuals of the same country, the same province, the same city, and the same family, augments by regular gradations: and thus the masonic union has been more than once useful to those who have invoked its aid; to it many Freemasons have been indebted for fortune and for life.

"The obligations which the Masons contract have virtue, their country, and their Order for their objects. The investigations which they make concerning their candidates, give in general the assurance of correctness in their choice; and the trials which precede the reception, serve as a test of that firmness and courage which are essential to the preservation of secrecy, and the effective practice of virtue; and hence their necessary results—a select, and carefully-prepared and cemented association."

XX.

TESTIMONY OF A PATRIARCH.

Henry Purkitt, the oldest Mason in America, died at Boston, Mass., in March, 1846. At the time of his death he was ninety years of age, and had been for fifty years a zealous and faithful Mason; devoting, during that period, his time, his strength: and his wisdom, to the defense of the institution, and the promotion of its benevolent objects. The Grand Lodge of Massachusetts, of which he was a Past Grand Officer, and whose members knew his character well, declared, that "his whole life had been a practice of philanthropy, of honesty, and all the moral and social virtues, and his walk upright before God and man."

On the 11th of the preceding September, the Grand Lodge of Massachusetts held a quarterly communication, to which this venerable patriarch of Masonry received his usual summons. But on the 8th, he sent for one of the members, and after stating to him his regret that the physical infirmity consequent on extreme age would prevent his attendance, he delivered a message to the Grand Lodge, in the course of which he paid this dying testimony to the truthful character of the Order:

"For more than fifty years," said this Father in Israel, "I have been a member of the Order; and I am now, as I have ever been, fully convinced of the purity, benevolence, and value of its objects and pursuits. I have mingled with its labors through prosperity and adversity: I know its character, and I cheerfully bear my testimony that the calumniators of Freemasonry have treated it with gross injustice. They have misrepresented its character and its labors. They have presented against it false accusations, and endeavored to sustain them by false testimony."

Brother C. W. Moore published, in the 2nd volume of his magazine, an account, given by the Grand Lecturer of Ohio, of two venerable brethren, who were living, in 1843, in that state. One of these was Capt. Hugh Maloy, at that time ninety-three years old. He had been initiated, in 1792, in Gen. Washington's marquee—Washington himself presiding, and performing the initiatory

ceremonies. The other was J. McLane, then in his one hundred and seventh year; the date of his initiation was in 1762, and he had consequently been a Mason for more than four score years. At the age of one hundred and four, he was exalted to the Royal Arch, in a Chapter at Maysville, Kentucky. Time had not decreased the ardency of their affection for the Order with which they had been so long united, nor had the experience of age brought them any knowledge of evil in it, which could induce them to turn from its portals.

And another voice from the aged came up in 1852 from Brother ———, New Hampshire. He was one of the most responsible and laborious officers of that jurisdiction, and inclosing his official report for that year, when in the eighty-third year of his age, he gave this testimony to the beauties of Freemasonry:

"In my last year's report, I was induced to believe it to be my last report to this Grand Lodge, on account of my scores of years. Yet, thanks to Omnipotence, I yet live in good health, which I attribute (under God) to the practice of operative and speculative Masonry, which, during my masonic life, has been the rule and guide of my conduct. The drawings on our trestle-board afford ample scope for labor and industry. I *work diligently; eat and drink temperately.* These, and the numerous masonic instrumental virtues, taught and recommended in a lodge, I try to practice, believing the effects are to invigorate the functions of both body and mind, so necessary for a long life of peace, harmony, and love."

XXI.

MASONRY A HEALER OF STRIFE

In his annual address, in 1854, to the Grand Lodge of Mississippi, Bro. I. W. Speight, the Grand Master of that jurisdiction, made the following remarks on the beneficial tendency of Freemasonry, as a healer of party strife:

"It affords me no measured gratification to advert, on this occasion, to a practical illustration of the happy influence of our institution on the mass of our people at large. The preceding year has been marked by circumstances long to be remembered, for the bitterness with

which the parties were arrayed in the conflict for predominance, and the personal strifes and contentions incident thereto, which seemed, in many instances, to threaten seriously the social relations of neighborhoods and of families. The silent but powerful influence of Freemasonry, in curbing and temporizing the perturbed passions, was then seen and felt. I am glad of my own personal knowledge, to testify, that in several instances during that excitement, our lodges did nobly their reasonable service of healing dissensions among neighbors and friends, by pouring into the breach the 'oil and wine' of peace and fraternal love.

"Such is the benign province of Freemasonry; and this, too, is more clearly demonstrated under our peculiar form of civil government. In a country like ours, where there is allowed the largest amount of personal liberty, not inconsistent with the rights of others—where there is freedom of thought and of opinion, the passions and prejudices of men have a more ample sway, and the designs of the evil and ambitious can only be averted by raising high the standard of moral rectitude, and effecting a general moral, as well as a general intellectual culture among the masses, Am I assuming too much, when I claim for our institution the exercise of a powerful agency in effecting this great and important work among our people? Is not, and may not, its moral influence be seen and felt, not only in the varied relations of human life, but by the body of the community at large? Shall I be charged with an undeserved eulogium upon our venerable Order, when I allege, that it is peculiarly adapted to the genius of our institutions, and exists as an energetic, but unobtrusive agent, continually aiding in the maintenance and development of the great principles of civil and religious liberty and equality? Freemasonry, in the ministration of her offices, acts not by ostentatious or coercive means, but silently and unobtrusively she operates upon the finer sensibilities of our nature, and dispenses her blessings 'as the dew of Heaven, and as the dew that descended upon the mountain of Zion.'

"In the clangor of party-warfare and the acrimony of political strife, Freemasonry, as a great balance-wheel of moral force, serves to meliorate and circumscribe the em-

pittered feelings of men. Her principles, too, are not the mere creation of conventional decrees, or the result of human ingenuity alone. But being founded in nature, and being consistent with the attributes of nature's God, they are *permanent* and *eternal*. Political combinations, parties, powers, circumstances, and events, arise and exercise an evanescent influence for weal or for woe; but the undying nature of our institution demonstrates that the preponderance of moral power is upon the side of probity, and that the cause of right and justice can only slumber for awhile. The beautiful *flower* that blossoms in spring, may be destroyed by a wanton hand, or blasted by the frosts of winter; but the *germ* of its existence—the *vital essence* of its being—remains in the earth with all its inherent properties, and needs but the genial rays of a summer's sun, to renew its growth and redevelop its beauty. So our institution may have its periods of obscurity, its hours of suffering, and its days of triumph. The demagogue and the bigot may, through selfishness and ignorance, asperse and traduce it, and, through evil influences, dim for awhile the lustre of its moral beauty and usefulness. But TRUTH is as powerful as it is durable. The clouds of cankered calumny may, for awhile, overshadow our temple; but the season of trial will be short, and the returning sun of prosperity will show her beautiful proportions standing forth, unsullied, in their original symmetry and brilliancy. Our institution is rock-built, and firm as the hills themselves. As the promised bow spanning the heavens, it will ever and anon stand out to bear faithful record that SIX THOUSAND YEARS have not impaired its purity, or lessened its influence; but that it still lives to disrobe human passion of its perversity; to extend the hand of charity and relief to the needy and distressed; to wipe away the tear of the widow and the orphan, and to assert the glorious principle, that

> 'God hath made mankind one mighty brotherhood,
> Himself their Master, and their Lodge the world.'"

XXII.

TESTIMONY OF MADAME DE STAËL.

The Baroness de Staël Holstein, in her work on Germany,[9] speaks in the following language of what she calls "that most ancient of secret associations, the Freemasons:"

"Freemasonry is an institution much more serious in Scotland and Germany than in France. It has existed in all countries; but, it nevertheless appears that it was from Germany, especially, that this association took its origin; that it was afterwards transported to England by the Anglo-Saxons, and renewed, at the death of Charles the First, by the partisans of the Restoration, who assembled, somewhere near St. Paul's Church, for the purpose of recalling Charles the Second to the throne. It is also believed that the Freemasons, especially in Scotland, are, in some measure, connected with the Order of Templars. Lessing has written a dialogue upon Freemasonry, in which his luminous genius is very remarkable. He believes that this association has for its object the union of men, in spite of the barriers of society; for, if, in certain respects, the social state forms a bond of connection between men, by subjecting them to the empire of the laws, it separates them by the differences of rank and government. This sort of brotherhood, the true image of the golden age, has been mingled with many other ideas, equally good and moral, in Freemasonry. However, we cannot dissemble that there is something in the nature of secret associations which leads the mind to independence; but, these associations are very favorable to the development of knowledge; for, everything that men do, by themselves and spontaneously, gives their judgment more strength and more comprehensiveness. It is also possible that the principles of democratic equality may be propagated by this species of institution, which exhibits mankind according to their real value, and not according to their several ranks in the world. Secret associations teach us what is the power of number and of union, while insulated citizens are, if

[9] Vol. II, ch. viii, pp. 312–314.

we may use the expression, abstract beings with relation to each other. In this point of view, these associations may have a great influence in the State; but, it is nevertheless just to acknowledge, that Freemasonry in general is only occupied with religious and philosophical interests. Its members are divided into two classes—the Philosophical Freemasonry, and the Hermetic or Egyptian Freemasonry. The first has for its object the internal church, or the development of the spirituality of the soul; the second is connected with the sciences—with those sciences which are employed upon the secrets of nature. The Rosicrucian brotherhood, among others, is one of the degrees of Freemasonry; and this brotherhood originally consisted of alchymists. At all times, and in every country, secret associations have existed, whose members have aimed at mutually strengthening each other in their belief of the soul's spirituality. The mysteries of Eleusis among the Pagans, the sect of Essenes among the Hebrews, were founded upon this doctrine, which they did not choose to profane by exposing it to the ridicule of the vulgar. It is nearly thirty years since there was an assembly of Freemasons, presided over by the Duke of Brunswick, at Wilhelmsbad. This assembly had for its object the reform of the Freemasons in Germany; and it appears that the opinions of the Mystics in general, and those of St. Martin in particular, had much influence over this society. Political institutions, social relations, and often even those of our own family, comprehend only the exterior of life. It is, then, natural that, at all times, men should have sought some intimate manner of knowing and understanding each other; and also those whose characters have any depth, believe they are adepts, and endeavor to distinguish themselves, by some signs, from the rest of mankind. Secret associations degenerate with time, but their principle is almost always an enthusiastic feeling, restrained by society."

XXIII.

TESTIMONY OF KOSSUTH.

On Saturday evening, the 28th of February, 1852, Governor Kossuth, with several of his suite, attended a

meeting of Centre Lodge No. 23, at Indianapolis, in Indiana. From a brief address made by him on that occasion, the following opinion of the distinguished Hungarian, in reference to Masonry, is extracted:

"The masonic brotherhood is one which tends to better the condition of mankind, and we are delighted to find it enlist the attention of so many brethren around you as we find surrounding us here. Besides the great antiquity of the Order, which should endear it to all good Masons, its excellent precepts and high moral teachings must induce all good members of the Order to appreciate its benevolent purposes and useful works. To one like myself, without a country or a home, dependent upon the hospitality of strangers for life and protection, a great substitute for all my privations, I find, is to be surrounded by brethren of the Masonic Order."

At another time, in St. Louis, Mo., he remarked with emphasis, "If all men were Freemasons, oh! what a world-wide and glorious republic we should have."

XXIV.

TESTIMONY OF DR. HOSACK.

Dr. David Hosack, one of the most distinguished physicians and medical writers of this country, has passed the following eulogium on Freemasonry, in his Life of De Witt Clinton:

"His (Clinton's) long connection with that institution which spreads its benign influence throughout the civilized world, which enrolls among its members the illustrious names of Washington, Warren, La Fayette, Franklin, Pinckney, Livingston, and the venerable Chief Justice Marshall, including many of the most highly respected dignitaries of the church, as well as the clergy of different denominations, is of itself the most unequivocal evidence of the purity of its principles, the correct morals, and the religious tendency of the precepts Masonry inculcates. But like other benevolent and pious institutions, it has its unworthy as well as its meritorious members. Christianity had its Pharisees as well as its sincere worshipers. Had the institution of Masonry been otherwise than the means of diffusing the blessings of beneficence and of that charity, that best of virtues,

which binds man to man, it never would have received the support of men distinguished for their intelligence, integrity, and piety; on the contrary, could it even tacitly have sanctioned any departure from the strictest rules of rectitude and honor, it long since would have been abandoned by the virtuous and the wise."

XXV.

TESTIMONY OF AN EYE-WITNESS.

Brother Samuel Reed, Grand Lecturer of the Grand Lodge of Ohio, in his valedictory address to that Grand Lodge, in 1849, gave the following as the result of his masonic experience:

"I have traversed much of the State, and visited most of the lodges—having traveled during the past two years six thousand seven hundred and forty miles, and assisted in conferring about eight hundred and fifty degrees.

"I have seen the tears of the widow and orphan dried, and them fed and clothed.

"I have seen the prejudices of the female portion of our friends vanish like dew before the 'brilliant rays of the morning sun.'

"I have seen the drunkard, the gambler, and the profane swearer excluded from a participation in our glorious privileges.

"I have seen the venerable patriarch, whose locks were whitened by the frosts of some seventy or eighty winters, reënlist under our broad banner with the ardor of youth.

"I have seen an aged father surrounded by seven sons. all Masons.

"I have seen a father present and his heart melt into tenderness, when his son, who was about to repair to the seat of war, received those instructions, which would enable him, in case of distress, to summon a brother from the enemy's camp.

"I have seen a father preside and confer the Master's degree upon his own son, and charge him never to disgrace the jewel intrusted to his care. And I have seen hundreds of our best citizens conducted to the Christian altar, through the medium of masonic teaching."

XXVI.

TESTIMONY OF A FATHER TO HIS SON.

On the 5th of November, 1853, the Grand Lodge of Germany was convened in special communication at the Royal Palace in Berlin, by the request of its Protector, the crown Prince, Charles of Prussia, for the initiation of his son, Prince Frederick William. Bro. Busch, the Grand Master, presided, and nearly all of the officers of the three Grand Lodges of Berlin were present.

His Royal Highness then informed the Grand Lodge that his son Frederick William had long since expressed to him his desire to become a Freemason, but as he had not yet reached the legal age of twenty-five, he had waited until he was twenty-two, before he would comply with his wish, from an unwillingness to extend the time of the dispensation too far; he had now, he said, called the Grand Lodge together for the purpose of receiving his son into the Order, of which he hoped he would prove worthy; he had selected the Grand Lodge of Germany for that purpose, because he had received his initiation in that body, and he then requested the M.W. Grand Master to perform the solemn act.

Prince Frederick William (the son of the heir to the throne of Prussia) was then, by dispensation, entered, passed, and raised to the sublime degree of a Master Mason.

After the ceremonies were concluded, the Crown Prince addressed his son in the following language, which is well worth preserving, as the testimony of a father to his son in favor of Freemasonry:

"It has for some years past been your desire to be initiated into the Order of Freemasonry, and your request has now been complied with. The ceremony has been performed upon you as I wished it to be, in the same manner that it was upon me when I was made a Mason. The initiation, indeed, has been only generally and briefly explained. Enough, however, has been done, to convince you that the Order is, in its character, a serious, holy, and sublime one. There is in man's life but one way in which he can be led to the comprehension of true sublimity—to the understanding of this course, the Order

will lead you, if you continually make it your endeavor to reduce its holy lessons to practice. There are many loud voices outside of the Order, who strive to darken it with suspicion; but I think that he who knows nothing of it, is hardly able to form any opinion of it—and being myself fully convinced of its nature, I shall never listen to such voices. May the future prove that you, also, with a clear and unbiased view, have learned how to decide, and have determined to protect the institution. Men will abuse Freemasonry because it is enveloped in secrecy, and they do not take the trouble to convince themselves that it is necessary to be so. Like all those who are obstinately bent on condemnation, and look, therefore, only on one side of a question, they purposely refrain from examining the principles of the Order, lest they should be better informed. You will, I trust, become a firm protector of the Order, and thus, not only will your future be safe, but you will also have the pleasing satisfaction of having endeavored to concentrate truth and virtue around you."

In Jones's Masonic Miscellanies, page 254, a similar but still more eulogistic address of a father to his son, on the initiation of the latter, is recorded.

XXVII.

TESTIMONY OF CLERGYMEN.

Among the enlightened ministers of God, we will find some of the most zealous defenders and most estimable ornaments of the masonic institution. But clergymen, like other human beings, are obnoxious to the influence of prejudice and bigotry, and therefore, among this class, we must also look for some of our most inveterate foes. The opinion, however, of a learned, and upright, and pious server at the altar should always carry with it especial weight; and I have not, therefore, neglected to collect, from some of these pure and intellectual men, their openly avowed opinions of what Masonry is. Gathering these testimonies, as I have done, from all parts of the world, and from all denominations of Christians, our opponents, in reading them, must, in all honesty, come to the conclusion that Freemasonry is not deserving of the slanders which have been uttered against it;

or, if it is, that these ministers of a gospel of truth have united with the Masons in perpetuating the mighty imposture, by falsehoods uttered even in the sacred desk. "Man"—says Elder Bernard, the Coryphæus of anti-masons—"man never invented, hell never devised, wicked men and devils never palmed upon the public a more foolish, corrupt, awful, soul-destroying, and heaven-daring scheme, than Speculative Freemasonry. It may truly be said to be hell's master-piece." To this burst of anti-masonic oratory, worthy of its celebrated author, in all its phases of eloquence, and truth, and taste, and refinement, let us oppose the following extracts from the sermons and writings of eminent divines:

In an address delivered in 1837, at Montrose, Scotland, by the Rev. Brother Norval, Chaplain of St. Peter's Lodge in that city, he thus describes the objects of a masonic lodge:

"A Masons' Lodge is a school of piety. The principal emblems are the teachers. The All-seeing Eye teaches the omnipresence of the Deity. Its lessons are delightful and awful; delightful, while we remember that we are under its guardian care; awful, when we forget, that to it darkness is as the noon day. It is a school of brotherly love. The holy volume expanded, invites us to peruse its sacred pages, because in them, and in them only, are the words of eternal life."

The Rev. Dr. Dalcho, who was at the same time the assistant minister of St. Michael's Church, in Charleston, S. C., and the Grand Chaplain of. the Grand Lodge of South Carolina, a clergyman highly esteemed and respected for the faithful discharge of his pastoral duties, thus offers his testimony, founded on long experience as a Mason:

"I highly venerate the masonic institution, under the fullest persuasion, that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the Christian religion, in its moral effects and influence, of any institution with which I am acquainted."

The Rev. G. Roberts, Vicar of Monmouth, in England, in a sermon preached at Newport, declares that "there is

no subject existing within the range and grasp of the human intellect—be it the most subtle and various, be it high as the heavens above, or deep as the earth beneath—no secret of creation, into which the science of Freemasonry does not enter, in the pursuit of wisdom, knowledge, and virtue."

The Rev. Dr. Russel, Provincial Grand Chaplain for Devonshire, in England, gives his testimony in these words:

"The precepts of the gospel were universally the obligations of Masonry. So far from containing aught that is inconsistent with the gospel, the love of the brotherhood, the fear of God, and the honor of the Queen, are three of the brighest jewels of Masonry—three of its richest ornaments—three of its first and leading principles."

The Rev. Dr. Slade, Provincial Grand Chaplain for Staffordshire, England, thus eloquently expatiates on the religious tendency of Freemasonry, in a sermon preached in 1841, at Wolverhampton:

"Charity, or brotherly kindness, is as much a masonic, as it is a Christian virtue. It is professedly the ruling principle of the masonic, as it is of the Christian faith. The advent of the Messiah's kingdom was announced by angels with this celestial chorus—Glory to God on high, peace on earth, good will towards man. And the standard of Freemasonry bears upon its banner, in golden characters, the same token of its divine mission. The Gospel of Christ, the Epistles of his Apostles, teach one faith on this article of a Christian's creed. The records and lectures of Masonry take no other basis for instruction and initiation into its mysteries."

The Rev. Erastus Burr, Grand Orator of the Grand Lodge of Ohio, in an address before that body in 1845, has written this pleasing but faithful eulogy of our Order.

"From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age, the constant messenger of peace and love—never weary—never forgetful of its holy mission—patiently ministering to the relief of want and sorrow, and scattering, with unsparing

hand, blessings and benefits to all around. It comforts the mourner. It speaks peace and consolation to the troubled spirit. It carries relief and gladness to the habitations of want and destitution. It dries the tears of widowhood and orphanage. It opens the sources of knowledge. It widens the sphere of human happiness. It even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. All this Masonry has done, and is still doing. These are some of its benefits, the happy fruits of its benevolent principles. We speak of them in no spirit of vain boasting, but to wipe off injurious and unjust imputations. And we ask with confidence, can a system which inculcates such duties, and is productive of such results—duties and results so entirely accordant with the very spirit of the gospel, be found, by any possibility, in a position of hostility to the gospel? From every honest and unprejudiced mind we anticipate a decided negative to this question."

I quote the following remarks from an admirable sermon, entitled "The Consistency of Freemasonry with Christianity," preached at Portsmouth, England, on July 4th, 1842, by the Rev. T. Tunstall Haverfield, B. D., Rector of Coddington, and Chaplain in Ordinary to the Duke of Sussex:

"It would be presumptuous—I had almost said impious—to draw a parallel between any human institution, and that holy scheme of religious faith and practice, whose author is God—whose founder is God's only Son. But we may, without being guilty of too unholy an intrusion upon sacred things, declare, to those who are unacquainted with our principles, that—in humble obedience to the commands of him whose word is the truth—these principles instruct us *to do justly, to love mercy, and to walk humbly with our God;* that they teach us to dedicate our lives, and all our actions, to the service of the Supreme Being, by giving glory to God in the highest, by promoting peace on earth, and disseminating good will among men. We may tell them further, that loyalty to our Sovereign, and fidelity and obedience to the government of our country, are also among the foremost characteristics of our Order, into which no one is ever admitted, without

having these principles duly impressed upon his mind; and being solemnly engaged to abide by them, and to prove himself in his masonic life, precisely what Christ enjoined his followers to prove themselves in the Christian."

The Rev. J. O. Skinner, of Dudley, Mass., in an address before the Grafton Lodge, on the 24th of June, 1844, gives his testimony to the value of our institution in the following words:

"The aims of Freemasonry are not limited to one form of operation, or one mode of beneficence. Its object is at once moral and social. It proposes both to cultivate the mind, and enlarge and purify the heart. It teaches that 'the hand that is raised in thanksgiving should be opened in charity.' It is, therefore, in the best sense, an eclectic system, wisely adapted to meet all the constitutional appetencies of our complex nature. Its friends claim it to be a religious institution, and *truly* but not *exclusively;* they declare that it affords great facilities for intellectual culture, that it has a peculiar disciplinary efficacy, but this is not its whole sphere; and they know, from happy experience, it is highly conducive to social refinement and happiness, to the best welfare of rational beings. Then it has reference to all the constitutional wants of our nature, of which the orator to-day has spoken so truly and eloquently. It unites features too seldom found embodied in the same system. It is framed with a nice regard to the divine order of the external world, in which land and water, earth and sky, flowers and fruit, utility and beauty, alternate with perpetual attraction. It looks to the symmetry, the harmonious development of all the powers and faculties, sentiments and affections, which the Supreme Creator has bestowed upon man. It is at once severe, and liberal in its policy. It is adapted, not to foster bigotry and sectarian zeal, but to enlarge the reason, to expand the sympathies, and to promote that charity which is the proper essence and basis of all virtue, the pervading spirit of all true nobleness, gentleness, and dignity."

In 1798, at the period when, by the efforts of such men as Barruel and Robison, Freemasonry was in Eng-

land beginining, for a season, to be confounded with the Illuminism and infidel philosophy of France and Germany, the Rev. Richard Munkhouse, D. D., of Queen's College, Oxford, gave the following testimony to the purity of our institution, in an address which he delivered before Unanimity Lodge No. 202, at Wakefield, England:

"Whatever corruptions, religious, moral, or political, may (either upon the continent of Europe, or elsewhere,) have taken shelter under the hallowed appellation of Freemasonry, it does not concern me to inquire in this place. I will even admit, that amongst a people who have impiously revolted from the most sacred obligations and professions, this honorable institution may have been perverted and abused to the worst of purposes. But I must repel the preposterous insinuation that involves, in one comprehensive and indiscriminate censure, the proceedings in our Lodges, with those in which it is asserted that men, calling themselves Masons, have deviated from the avowed spirit and integrity of the Order. No; than the true brethren of the craft, there are not, I maintain, any descriptions of their fellow-subjects, who more readily, more consistently, more conscientiously discharge their several duties as men, Masons, and Christians. And in briefly bearing this testimony to the brotherhood at large, but most especially as existing in this country, I presume to the full extent of my own observation to add—'I speak that I do know, and testify that I have seen."

In a sermon preached at Gravesend, England, on St. John the Baptist's Day, 1793, the Rev. Jethro Inwood, Provincial Grand Chaplain for the county of Kent, made use of the following language:

"The institution of Masonry, so far from giving birth or growth to the commission of anything inconsistent with the strictest part of our holy religion, whether respecting our duty to God or man, has a direct tendency to enforce and encourage the performance of every one of its holy precepts;" and in making this assertion, he says that he claims to be believed, "as one who dared not speak falsely before the awful presence of Almighty God."

The Rev. Mr. Dodd, a celebrated clergyman of the Church of England—celebrated for his talents and for his misfortunes—bestows this noble encomium on Masonry:

"Freemasonry is a singularly amiable institution, which annihilates all parties, conciliates all private opinions, and renders those, who, by their Almighty Father, were made of one blood, to be also of one heart, and one mind; brethren bound, firmly bound together by that indissoluble tie—the love of their God, and the love of their kind."

There may be those who will sneer at the opinion of a man, whose life was paid as a forfeit to the offended laws of his country; but these we would remind of the assertion of that great moralist, Dr. Johnson, that the crime of Dr. Dodd, "morally or religiously considered, had no very deep dye of turpitude. It corrupted no man's principles; it attacked no man's life. It involved only a temporary and reparable injury." His death afforded triumph to no enemy, but regret to many friends; and his life was, except in one instance, such a pattern of virtue, as to give us no right to depreciate the value of his testimony in favor of an institution, of which he was himself no unworthy member.

The Right Rev. Dr. Griswold, the learned and pious Protestant Bishop of Massachusetts, was a Mason, not a cold and nominal, but a zealous and practical one. In an interesting work, entitled "Stray Leaves from a Freemason's Note Book," the testimony of the Bishop, in favor of our Order, is given as follows: During the antimasonic excitement, a wealthy layman called upon the Bishop, with several insinuations against the character of a clergyman, summing up his list of accusations by stating, as he supposed, to the diocesan's horror, that his presbyter was a Mason. "A Mason is he? I am one myself," replied Dr. Griswold; "I wish all my clergy were Masons; I wish they all belonged to the craft, provided they would act up to its obligations, and fulfill its engagements."

To this testimony of an eminent American prelate, may appropriately be subjoined that of the Right Rev. Dr. Horseley, Bishop of Rochester, a distinguished mem-

ber of the English hierarchy. In June, 1799, when, in consequence of the fears entertained by government of the Jacobin clubs, the British Parliament was about to pass a law for the suppression of secret societies, on the discussion of the bill, several noblemen in the House of Lords publicly defended the character and designs of the masonic lodges. Among them, the Bishop of Rochester arose, and acknowledging himself to be a Freemason, with his hand on his heart, declared, "that versed in the craft and mystery of the fraternity, he agreed fully with all that had been said, with respect to the purity of the institution as conducted in this country, and the charitable purposes which it tended to promote; that there existed nothing in the principles on which the societies of Masons were constituted, or in their practices, that was in the smallest degree contrary to religion, to loyalty, to patriotism, or to the strenuous support of the government under which they flourished; that the innocence of the institution was unquestionable, and the objects which it embraced were of the most laudable nature."

It was testimonies like this, given by the most distinguished British legislators, that induced Parliament to give to Freemasonry the sanction of protecting clauses in the law which prohibited the meeting of secret societies.

Of innumerable passages in the writings of the Rev. Dr. Oliver, which embody his opinions of Freemasonry, I shall present but one. The difficulty here is not to find, but to select an encomium. His whole life, devoted as it has been to the illustration of our Order, is one untiring eulogium. No man has written more, or written better for Masonry, than this great apostle of its mysteries. No man's labors have been more useful to the institution, no man's virtues have been more creditable to its character.

"The study of Freemasonry," says he, "is the study of man for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial

brother to say, that he is unable to comprehend the plain precepts and the unanswerable arguments which are furnished by Freemasonry,"[10]

The Rev. Thaddeus Mason Harris, of Massachusetts, was another indefatigable laborer in the vineyard of Masonry. Of this eminently learned and pious man and Mason, it has been justly said, that "he brought the energy of his gifted mind, the patronage of his immaculate reputation, and the weight of his personal character, as a willing offering to the altar of Freemasonry."[11] One of his testimonials to the genius of our institution is here presented to the reader, extracted from an address delivered at the consecration of Olive Branch Lodge at Oxford, Mass., in 1798; and let it be remembered, that for nearly half a century afterwards, Dr. Harris continued to cherish these favorable opinions of the Order, maintaining his allegiance to it with unshaken firmness, through all the trying exigencies of the anti-masonic excitement, and dying in 1842, at the ripe age of seventy-four, a faithful officer of the charity fund of the Grand Lodge of Massachusetts. The opinions advanced in the maturity of his manhood, were confirmed and strengthened by the long experience of his advancing years. That opinion is in these words:

"Freemasonry inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the Supreme Being, the Grand Architect of nature, is the elemental life—the primordial source of all its principles—the very spring and fountain of all its virtues.

"It interests us also in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.

"All its plans are pacific. It coöperates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to

[10] Landmarks, vol. i. p. 266 (U. M. L., vol. xi., p. 200, n. 2).
[11] Huntoon's Eulogy on Dr. Harris, 1842.

the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and the Christian graces in the web of the affections and the drapery of the conduct. In its bosom flows cheerily the milk of human kindness; and its heart expands with love and good will. It wears 'the ornament of a meek and quiet spirit.' In one hand it holds out the olive branch of peace; and in the other, the liberal donation of charity."

With this "voice from the grave," I close these testimonies of the ministers of peace—not because others might not in abundance have been supplied—for Masonry has found its firmest supporters in the preachers of truth and righteousness—but because, if these memorials of their good opinion are not sufficient to answer the objections urged by our opponents, as to the unchristian character of our institution, then surely "they would not believe, were one to rise from the dead."

XXVIII.

THE TESTIMONY OF OUR ENEMIES.

"Fas est ab hoste doceri."

The enemies of Masonry are not always consistent in their opposition. Sometimes they grow weary of denunciation, and assume the more delightful labor of commendation. That institution cannot be wholly worthless, which can soften the vindictiveness, and paralyze the inveteracy of hatred. The praise thus extorted from a foe is valuable, because it is the unwilling tribute of prejudice to truth, and the Mason can feel no "compunctious visitings of conscience," when he uses, for his own defense, the shield that has been furnished by his antagonist.

One of the most bitter enemies of Masonry was the Abbé Barruel, who, towards the end of the last century, published his Memoirs of Jacobinism,[12] in which he endeavored to prove, that Freemasonry was engaged in a conspiracy to destroy the church and state, and to effect a subversion of all social order. In his attempts to estab-

[12] Memoires pour servir à l'histoire du Jacobinisme.

lish this position, the Abbé has distinguished himself for the effrontery with which he makes the most unfounded misrepresentations, and the malignity with which he advances his accusations. Truth, however, even in such a mind, must sometimes prevail; and Barruel is compelled, by its influence, to do justice, in the midst of his denunciations, to the character of English Masonry.

"England in particular," he says, "is full of those upright men, who, excellent citizens, and of all stations, are proud of being Masons, and who may be distinguished from the others, by ties which only appear to unite them more closely in the bonds of charity and fraternal affection. It is not the fear of offending a nation in which I have found an asylum, that has suggested this exception. Gratitude, on the contrary, would silence every vain terror, and I should be seen exclaiming in the very streets of London, that England was lost—that it could not escape the French revolution, if its Freemasons' lodges were similar to those of which I am about to treat. I would say more, that Christianity and all government would have long been at an end in England, if it could be even supposed that her Masons were initiated into the last mysteries of the sect. Long since have their lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means, or the plans and plots of the occult lodges.

"This argument, alone, might suffice to except the English Masons, in general, from what I have to say of the sect. But there exist many passages in the history of Masonry which compel the exception. The following appears convincing: At the time when the Illuminati of Germany, the most detestable of the Jacobin crew, were seeking to strengthen their party by that of Masonry, they affected a sovereign contempt for the English lodges."

The truth is, Barruel was prejudiced against republicanism, and confounding the secret political societies of France and Germany with the masonic lodges, he applied to the latter all the charges and invectives, which a more discriminating writer would have reserved for the former.

Professor Robison, of Edinburgh, like Barruel, was an

industrious enemy of our Order; and believing or asserting that Freemasonry was a political society used for the purpose of overturning church and state, he published an octavo volume, under the title of "Proofs of a Conspiracy against the Religions and Governments of Europe, carried on in the Secret Meetings of the Freemasons, Illuminati, &c.," to induce its readers to entertain the same opinion. Like Barruel, too, he confounded the Illuminism and Jacobinism of the continent with Freemasonry; and after wasting his arguments on associations which our Order never recognized, he was compelled to subscribe to the purity and integrity of the only real masonic lodges with which he had any acquaintance.

"While," says he, "the Freemasonry of the Continent was tricked up with all the frippery of stars and ribbons, or was perverted to the most profligate and impious purposes, and the lodges became seminaries of foppery, of sedition, and impiety, it has retained in Britain its original form, simple and unadorned—and the Lodges have remained the scenes of innocent merriment, or meetings of charity and beneficence."

It is really a matter of some surprise that both Barruel and Robison, men of learning, and professing to be dialecticians, should have fallen into the common error of contracted intellects, and argued against the use of Masonry from its abuse. If the lodges of Britain preserved, as they say, the original form and design of Freemasonry —and if, according to the former, they were only associations, united "more closely in the bonds of charity and fraternal affection," and according to the latter, they were "meetings of charity and beneficence"—and if, according to both, the societies of the Continent (which, however, they were wrong in confounding with the Order) were but perversions of the institution—then their whole argument amounts only to this, that Freemasonry pure, unadulterated, unmixed, is a charitable, and, at least, an inoffensive institution, while it is its perversions only that are objectionable. This is a truism which no Mason will take the trouble of denying; for it may be predicated of every other institution that the world has ever seen. The perversion of liberty is anarchy—that of faith, is bigotry—and religion, holy as it is in its purity, and essential as it is to our happiness and we

being, may be perverted in weak and enthusiastic minds to purposes of folly and superstition. The spirit of liberty engendered the terrors of the French revolution —the divine impulses of philanthropy have produced agrarianism and socialism—and the pure genius of Christianity has given birth to such monsters as Millerism and Mormonism. So that, granting all that Barruel and Robison demand, their own admissions only place Freemasonry in the common category of all other human institutions. But the truth is, that they both wrote in ignorance of their subject; and in confounding, as I have already said, the secret political societies of France and Germany with the masonic lodges, they committed the egregious error of supposing that the latter were guilty of all the evils which they attributed, we will not inquire how truly, to the former.

William Wirt, once Attorney General of the United States, was an Entered Apprentice. He had, however, for thirty years, paid no attention to the institution—and in 1831 renounced it, when he was nominated for the Presidency by the anti-masonic convention at Baltimore. In his letter accepting of that nomination, he goes very diffusively into his views of the institution, and has made admissions enough, considering the excited times in which he wrote, and the powerful motives for prejudice, by which, as a candidate for office, he was influenced, to entitle his opinions to a place in the pages of a work dedicated to the defense of Masonry. He expresses himself as follows:

"I have been told by Masons that my eyes were never opened, because I never took the Master's degree, but my curiosity never led me thus far—and although I soon discontinued my attendance on lodges (not having entered one even from curiosity for more than thirty years, I believe), it proceeded from no suspicion, on my part, that there was anything criminal in the institution, or anything that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. On the contrary, having been, before my initiation, assured by a gentleman, in whom I had implicit confidence, that there was nothing in the engagement which could affect either my religion or politics (which I con-

sidered as comprehending the whole range of my duties, civil and religious, and as extending not to the first degree only, but to the whole masonic Order), and being further informed, that many of the most illustrious men of Virginia, with Gen. Washington at their head, belonged to that Order, and had taken the degree of Master, I did not believe that there could be anything in the institution at war with their duties as patriots, men, and Christians; *nor is it yet possible for me to believe that they could have understood the engagement as involving any such criminal obligations.* I have, thenceforward, continually regarded Masonry as nothing more than a social and charitable club, designed for the promotion of good feeling among its members, and for the pecuniary relief of their indigent brethren. * * * * * * Thinking thus of it, nothing has more surprised me, than to see it blown into consequence in the northern and eastern States as a political engine, and the whole community excited against it as an affair of serious importance. I had heard, indeed, the general rumor, that Morgan had been kidnapped, and probably murdered, by Masons, for divulging their secrets; but I supposed it to be the act of a few ignorant and ferocious desperadoes, moved by their own impulse singly, and without the sanction of their lodges."

He then proceeds to confess that this last opinion has been changed, by the *representations of a member* of the anti-masonic convention, who, by the aid of reports of the Morgan trials (which were drawn up by anti-masons), had convinced him that the "conspiracy against Morgan was not the act of a few ignorant men, alone, but was engendered in the lodges themselves, enforced under their direction, and supported at their expense," embracing men of all professions, and extending even to the pollution of the temples of justice.

Notwithstanding, however, the high and *impartial* authority by which he had been led to this conclusion, Mr. Wirt concludes his letter with this all-sufficient admission:

"But, gentlemen, this was not, and could not be Masonry, as understood by Washington. The thing is impossible. The suspicion would be parricide. Nor can I believe that in the quarter of the Union with which I am best acquainted, intelligent men of high and honorable

character, if they have been drawn in to take these shocking and impious oaths, can consider them as paramount to their duties to their God and their country."

Governor Lincoln, of Massachusetts, an avowed enemy of Freemasonry, and, to use his own language, "sincerely and earnestly desiring the dissolution and extinction of the institution," made in 1831 the following admission, in a letter to the anti-masonic convention of Massachusetts:

"It were, indeed, monstrous to doubt, that among Masons, there are loyal citizens and true-hearted patriots, who, although adhering to the craft, bear yet greater love to their country, to whom the mystic tie never suggested the possible violation of a moral principle, and who would not recognize an obligation inconsistent with the performance of every social and civil duty."

During the anti-masonic excitement in New York, the Senate of that State appointed a committee of investigation, consisting entirely of anti-masons, from whose report I make the following singularly inconsistent extract:

"That there are virtuous and excellent men who belong to the institution, can be doubted by none of us, who look around upon the circle of our relatives, friends, and acquaintances. How this fact is compatible with the opinion we maintain of the institution, neither time, nor the occasion, will permit us to explain."

The committee were in some embarrassment to reconcile the inconsistency involved, in admitting that there might be, and were virtuous members of a vicious institution, and they very sagaciously declined giving any explanation of so palpable an absurdity.

The enemies of Freemasonry have sometimes gone still further, and after all their vituperations of the "royal art and mystery," have ended in a recantation, and sought admission into the society. The history of Masonry furnishes sometimes such instances, where the parable of the prodigal son has been repeated.

In the year 1796, one Cadet de Gassicourt published a work at Paris, entitled "Le Tombeau de Jacques Molay,"

in which, embracing all the errors of Barruel and Robison, he made the same charges of atheism and conspiracy against the fraternity, and loaded the Chevalier Ramsay, the inventor of some of the high degrees, with the most vehement indignation as a libertine and traitor. But de Gassicourt subsequently acknowledged his folly in writing against a society, of which he really knew nothing. In fact, in 1805, he solicited admission into the Order, and was initiated in the lodge "l'Abeille," at Paris, where, in the various offices of Orator and Master, which he filled, he taught and recommended that institution which he had once abused; and even on a public occasion pronounced the eulogy of that Ramsay, whom he had formerly anathematized.[13]

A somewhat similar recantation has lately occured in this country; and as the circumstances (for which I am indebted to an esteemed correspondent) are interesting, I shall conclude with them this collection of the testimonies of the enemies of Masonry, leaving, however, the names of the parties and place in blank for the sake of delicacy, and because I have received no authority from my informant for their publication.

In the days of anti-masonry, a Mr. ——, who was a member of a masonic lodge in ——, a town in one of the New-England States, became a political anti-mason, and signed one of the usual circulars, abusive of Masonry. which had been prepared by several seceders, and which in those times were

"Thick as leaves in Vallambrosa."

Some years afterwards, while traveling in the far West, Mr. ——— was taken sick at a remote village, and among strangers. A physician was called, and he, while compounding his remedies at the bedside of his patient, made such allusions as were readily understood, and they both speedily recognized each other as Masons. The consequence of this was, that the Masons of the village, learning from the physician that a brother (with whose aberration, of course, they were unacquainted) was among them, sick and a stranger, flocked around him, and paid him the most unremitting attention and kindness.

[13] Clavel, Histoire Pittoresque de la Franc-Maçonnerie, p. 157.

Mr. ——— in time recovered, and returned home, deeply affected with the kindness which had been shown to him by the fraternity. He related the circumstances and wrote a letter to the lodge of the town in which he dwelt, expressive of his sincere penitence, and imploring forgiveness. The letter was referred to the Grand Lodge of the State, which directed an inquiry, and Mr. ——— being a respectable man, he was restored to Masonry by order of the Grand Lodge, and was a short time since admitted, upon his recantation of his errors, a member of the lodge to which he had applied.

COROLLARY.

At length this work has been brought to a conclusion: and though profoundly sensible of its imperfections, I lay it as an humble oblation upon the altar of that Institution, whose claims to respect, admiration, and love, it is its object to vindicate.

Freemasonry claims our respect for its age, its universality, and the great and good men who have, in all ages, united in its labors; and who, by enrolling their names in its archives, have given a surety to the world of the purity and excellence of its design.

Freemasonry claims our admiration for the aid that it has given to science and the fine arts. In the days of darkness, which for centuries overspread the intellectual horizon of Europe, the Freemasons alone preserved the principles of architecture, and erected, as monuments of their taste, those magnificent edifices, many of which still remain as objects of pleasing wonder and of imitation to the architects of the present day.

Lastly, Freemasonry claims the love of its children for all the good that it has done; for the good that it can do; for the good that it will do. The tears that it has dried, the sighs that it has hushed, the misery that it has alleviated, the despondency that it has cheered, the angry passions that it has soothed, and the spirit of peace and good will that it is ever inculcating—are not to be remembered without exacting the deep, abiding love of all who have known, or seen, or heard of these deeds of well doing.

The Mason, however, who is filled with this love of

his Order, must not forget that this very attachment carries with it the obligation of important duties to be performed. For the triumphs of the past we are indebted to the virtues of our fathers; but the success of the present, and the hopes of the future, depend on ourselves.

Especially, then, should the conscientious Mason recollect, that the benefits to be derived from the ethics of Freemasonry can only be attained by a diligent study of the symbolic system, under which its instructions are concealed. The good Mason should always be a bright one. But Masonry is a progressive science, and demands, of those disciples who are ambitious of perfection, a devotion of time and application to its study.

Let him, then, who would honor, and be honored by the institution, investigate, with untiring industry, its profound principles, and examine, with close attention, the nature and design of its ritual. Let him not linger at the porch, but boldly enter its sanctuary, and he will find, as he proceeds, flowers of wisdom strewing on every side his path, while his progress onward will be marked with an increasing knowledge and augmented love of the Order.

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